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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. L

WOODSTOCK COLLEGE

1921

FOR CIRCULATION AMONG OURS ONLY

INDEX TO VOLUME L, 1921

Page

ALASKA, A Letter from—Father S. A. Eline 177

AMERICAN INDIAN MISSIONS of the Province of Missouri—*Province News Letter* 182, 281

BOOKS OF INTEREST TO OURS 56, 193, 332

COLLEGES, Students in Our, in the United States and Canada . . . 387, 388

CORPUS CHRISTI, An Account of the Celebration of the Feast of, in Some Indian Missions 269

CHOLERA IN KHARRY, INDIA—Father S. Van Haaren 290

DEAD, List of Our, in the United States and Canada 385

DETROIT UNIVERSITY, Historical Sketch of—Father William T. Doran 303

FROM SOISSONS TO COBLENZ (concluded)—Father Terence King . . . 22

INDIAN MISSIONARY, Recollections of an Old—(to be continued)—Father J. Jutz 310

LA EXIMIA ILUSTRACION AND THE ORIGIN OF THE SOCIETY—Father James Nonell (translated by Father Erbacher) 31, 141

LIST OF SUMMER RETREATS for 1920 131

"LORD" BEDWARD—A Jamaica Missioner 287

MINISTERIA OF CALIFORNIA PROVINCE 384

MINISTERIA OF MARYLAND-NEW YORK PROVINCE 389

MISSION OF PHILIPPINE ISLANDS transferred to Maryland-New York Province 380

MT. ST. MICHAEL'S, The Silver Jubilee of 10

NEW INDIAN MISSIONS IN NORTHERN ONTARIO—Father Joseph M. Couture 150. 295

NEW VICE-PROVINCE OF NEW ENGLAND 381

NOTES FROM VIGAN—Father J. J. Thompkins 41

NOVICES' PILGRIMAGE, The 168

PILGRIMAGES IN CZECHO-SLOVAKIA—Father Rudolph Rokosny . . . 24

PHILIPPINE MISSIONARY, The Diary of a—(to be continued)—Mr. Henry L. Irwin 319

STATISTICS OF NOVITIATES, SCHOLASTICATES AND TERTIANSHIPS in the United States and Canada 386

ST. IGNATIUS, Fourth Centenary of the Wounding and Conversion of —Mr. Albert I. Whelan 275

TERTIAN FATHERS' LENTEN WORK, Province of California 188

THIRD WEEK OF THE EXERCISES AND THE UNITIVE WAY, The—Father A. Ambruzzi 161

WOODSTOCK JUBILEE, A Postscript to the—Father Thomas Hughes . 1

OBITUARY

Fr. Peter Clovis Bougis, 336
Fr. Charles Coppens, 198
Fr. Edward J. Devitt, 58
Br. John A. Fortescue, 74
Fr. Charles King, 202
Mr. Leonard A. Murphy, 79
Fr. Ferdinand A. Muth, 65
Fr. Timothy O'Leary, 76
Fr. Alphonse E. Otis, 210
Fr. John Pfister, 338
Fr. Redmond J, Walsh, 207

VARIA.

Alaska, 83
Australia, 341
Austria, 87, 214
Baltimore, 216, 341
Belgium, 218, 343
Bohemia-Slovakia, 88, 220, 344
Boston, 223
British Honduras, 90
Buffalo, 225
California Province, 90, 227, 349
Calcutta, 99, 245, 359
Canada, 91, 231
Ceylon, 248, 359
China, 92, 352
Conewago, 92
Denver, 362
England, 233, 352
Fordham, 122, 260
France, 355
Georgetown, 93, 240, 355
Germany, 243, 354, 357
Hastings, 238
Home News, 128, 267, 377
India, 98, 244
Ireland, 360
Italy, 100
Japan, 109, 250, 361
Mexico, 237
Missouri Province, 109, 253, 361
New Orleans Province, 120, 368
New York, 121, 259, 369
Philadelphia, 124, 263, 370
Philippine Islands, 265
Rome, 103, 373
Seattle, 357
Spain, 373
St. Andrew-on-Hudson, 84
Washington, D. C., 266
Worcester, 267, 375
Yakima, 352

THE

WOODSTOCK LETTERS

VOL. L. No. 1

A POSTSCRIPT TO WOODSTOCK JUBILEE

ROME, August 10, 1920.

REV. DEAR FATHER EDITOR:—P. C.

Your kind insistence has made me uneasy for many a long month. The coming of the Jubilee Number of THE LETTERS only disturbed more profoundly a conscience not at rest. It is clear that a person placed in Rome ought to have something to say when the editor of THE WOODSTOCK LETTERS compliments him with a request. Staying in Rome long, one ought to have so much the more to write. But, having spent a very long time here, I seem to have so much the less. If the antiquity of things interested you, well I pass things that are ancient, like the Pantheon, for instance; I have done it a thousand times, and I rub against the rails to dodge the automobiles; yet I may not have crossed the threshold three times in twenty years. If things are of modern importance and are political, like the divorce bill, or are ecclesiastical, like a canonization, you have them in the press; if they are of domestic concern, you read them in the *Acta Romana*. When I do make a discovery for you and feel important enough to pique your interest with the very latest, adding, by the way, that it turns up in my own documents of 200 years ago, why then you look languid, and I feel like one that is not appreciated.

Your Jubilee made it evident what a backwater of life some of us may now conceive ourselves to be in, on seeing all the zest, talent and work of the generation which lives, labors and speaks at present. The high level of the exercises chosen for celebrating the festivity showed how talents have not been buried, how no distaste has been felt in acquiring the most abstruse learning, nor pedantry apprehended in exhibiting it.

The first generations of Woodstock have now exhausted themselves. We may hope that their work is not yet exhausted; yea, that the present is built upon the past; and that, rich in the fruits of immortality, those who went before dropped the seeds in countless souls, as the new generation will do. All North America was a witness to those predecessors; for at the commencement, Woodstock was the one scholasticate of the whole northern continent. Alaska, itself, is represented by one who is not far from you. Other parts of the world bore testimony to our work in the past. India was adorned with the charity of a benefactor to the lepers. South Africa and England had contributions of Canadian Fathers who were alumni of Woodstock. Altogether, those generations did their part when the world seemed not quite so big as at present, when the Society was smaller, the men less numerous, and, perhaps, for want of some modern means of transit, a little less mobile than now.

The three who remain of the very first contingent represent a rather quiet type of life, not so much exposed to wind and weather. Father Dominic Pantanella was professor of the first year of philosophy in the first year of your house; and two of his scholars, Father Shandelle and myself, alone survive. To the body of Italian Fathers, of whom he was one, the debt which America owes can be liquidated by no mere expression of gratitude. They made Woodstock possible, and they made it a fact, since a college consists essentially in its faculty. The relations of us two young men were naturally most intimate with our professor, and of Father Panatella I often expressed the opinion that none could have calculated better than he how to conduct a body, a class, a school, steadily on the main road, and keep it up in a state of general efficiency. During three years he had charge of the same men; and though many of them had reason to complain of being advanced to these studies altogether too late, still it was the reward of his devotedness that the class throve from beginning to end.

This reminds me that times came later, and lasted for a while, when we desiderated in some secondary courses the practical qualifications of men who knew the main road, kept it, and conducted the young men along it. For the case arose that the courses of Canon Law and Ecclesiastical History had to be set up, but the only men available were such as had their hands already full. Even Holy Scripture suffered for a time from this de-

ficiency. For as yet America itself contributed nothing to the faculty. One year, I think, Hebrew had to be omitted for the new men, and those of the second year patched up their weekly academy by having one of the students appointed to preside. With these stinted forces then it came to pass that, as old notes of mine on Scripture show, we treated, or were treated to the first two verses of Genesis in no fewer than fifty lectures or more; wherein we had good cosmology, geology, astronomy, perhaps botany, but not much of a fundamental Scripture course. The Canon Law matter was Tarquini or somebody on the Temporal Power of the Popes. In the same emergency, Ecclesiastical History went into excursions on Paulus, Sergius, Liborius, Marcellinus, chiefly matters which had come into prominence during the recent Vatican Council. One general review of the Papacy throughout history was extremely good. But this unsystematic way of doing things was owing to the precarious condition of America, which did not come forward as yet to help itself. Gradually vacancies, or rather deficiencies, were supplied, I think exclusively by the Eastern Province, and Woodstock became both competent and complete.

Men and methods reacting upon one another, the contribution of this new scholasticate to the needs of the Society, and to an enlarged efficiency of our functions over the country, showed itself in a marked way when a certain number of years had elapsed, and the income began to be drawn from the capital invested. Then the provinces found what it was to have men fully formed, able to seize opportunities which circumstances opened up, prompt and willing to meet the occasions offered at our doors. It had been a dominant idea that the ever pressing needs of little local missions and stations and parishes, and of administration generally, tolerated no such expenditure of time as studies were seen to exact when they swallowed up generations for years. Woodstock, till it came to show itself in results, was a flagrant instance of how time could be spent and poured out on a sinking fund of thinking—though Holy Writ had given the key to the situation, by saying that a scribe must have leisure to come by his wisdom. In the corridors of the house itself, the criticisms of those outside were repeated by the very beneficiaries. I do not say of the new policy, but of the very old one, that a man formed beyond the measure of his times, that a work raised above the level of the customary, is worth, as St.

Francis Borgia, I thing, expresses it in an encyclical letter, "six hundred commonplace performances." To busy authorities, out in the dust and heat of work, it seemed a malicious move to put young men so completely out of reach. However, Father Paresce, the founder and builder of Woodstock, made no secret of what he had intended, and he confessed the purpose of what he had executed; he had selected, he said, a distant and lonely hill-side for the scholasticate to put the young men finally out of harm's way.

So I say the policy justified itself in that saving and maturing of talents, whereof Father Oliva had written long before to an English Provincial, that we have no right to bury them: *Aliorum talenta defodere culpa non vacat.* It justified itself in the arts of peace and war, that is, of doctrine and controversy, of teaching and erudition, of our life raised to a new plane over the country. And not a minute too soon! Culture around us was passing into a new stage; in western parts at least. Life was rising out of a crude, rough and ready struggle for existence into something more leisurely and fastidious. While the ministry of the Word, however plain and unvarnished, is always in place, always useful and fruitful, with upright souls, there was a new attitude to be taken up in the pulpit and with the pen, in address, promptness and ready efficiency, which showed that the cost of years in preparation was a brief outlay when the outcome was so permanently substantial—*satis cito si satis bene.*

At the same time, I do not think that the older generation, which some of us knew, was to be outdone in zeal and self-sacrifice. Their life consisted in running after souls. Some, without much proficiency in English, which seemed to have remained with them in a condition of arrested development, were always speaking and preaching with fruit. That was their life, to be dispensing the Word and the Sacraments. I have seen a large and important city congregation hanging, as a matter of course, on the lips of a chief pastor who had been with them some thirty years, and whose English left everything to be desired. Their word was potent, and they were men up and doing. In times gone by, to fast till 3 P. M. on Sunday, after two Masses and two sermons in places far apart, was, as Father Dzierozynski noted of Father Enoch Fenwick, part of the weekly routine. There was no *otiosa sedulitas* about that; none of the *negotium*, which differed little from *otium*, as the

old English Provincial, Father Blount, who founded Maryland had expressed it, pricking the bubble of that idleness which made much ado about little or nothing. It was all life and labors thrown into a greedy ministry among souls, into the midst of missions hungry for the Sacraments and the Word of God, and among folks largely of the old stamp to whom the priest was the angel of God. But how many other souls also, which had never known religion, took to it kindly, and snapped at what the priest had to announce and to dispense!

It was into the midst of a ferment like this that there came the phenomenon of shipping young generations into years of quiet, genteel study, which some among us would have to keep at all our lives,—genteel and gentlemanly, self-centered, it would seem, and containing nothing very specific for maintaining the missionary heats, labors, and runs: "Well! How many converts have you made with your lectures—your books?" Really, they did not advert to the fact that there is a higher and dry land, and there is a lower and well-watered land, and that both, the high and the low, the arid and the fertile, make up the heritage which the Society is given to cultivate. And, as to the flower and fruit of achievement in the field of souls being assured to every one alike, we may express our gratification that, up to these days at least, the scarcity of priests in proportion to the vastness of the United States, and the ever flowing tide of opportunities for work either necessary or expedient in the ministry, render it incumbent on every one to exercise his priestly powers to some extent, in administering the Sacraments, in preaching, instructing and giving the exercises to communities, at least during vacations. The annual account appearing in the WOODSTOCK LETTERS of the ministries, in this respect, is a splendid testimony to the vitality of our Jesuit priestly life.—The observation I make here has more in it than may appear to persons who have not seen the life of the church in many lands, where the pursuit of a priestly career may reduce the priest's part to the saying of Holy Mass, while the career takes up all the rest in gentility and preferment and work useful indeed to the Church of God, but such that men can and do pass through their lives, with all their qualities and adornments thick upon them, and yet have never heard a confession, never preached a sermon, never explained a little catechism to children even once in their existence. On occasion I have seen how incapable persons seemed of understanding that such a trading with

their talents would be a profitable thing both for themselves and poor souls. *Negotiamini dum venio!*

One day a distinguished specimen of the old order was seen in the Woodstock refectory. It was old Father McElroy, then some ninety years of age. His span of life dated from nine years after the suppression of the Society, and seven years before the French Revolution. At first a lay brother, he had subsequently been ordained, and he showed what a missionary, humble, obedient and zealous, could be. I made some reflections at the time, but more later, when researches among historical records introduced me into the company of the older generation, and I became alive to the worth of a man like him. Since then, fifty years have passed over Father Shandelle and myself; and our case shows how much less than the space of time covered by two lives reaches back from our present to the far past of the great revolution and the suppression.

But I suppose that reflections of this kind were worn threadbare in the course of your semi-centenary celebrations—I might say, of your semi-secular celebrations; recalling what was quite a new pleasantry to me at my jubilee some years ago, when a venerable Father complimented me on becoming *semi-seculare*, half-secular, and hoped I should one day become a secular outright. While I had a right to deprecate such a prolongation of time, I pretended also to be shocked at such an appellation. We need not doubt your scholasticate will see such a day, which will round a secular cycle. Then transient individuals of our kind, like the one described in the psalm: *Mane sicut herba transeat, mane floreat et transeat,* we who have been ousted from our posts by the youth, talent and spirit of a new age, and who see the reign of thought and the reins of events taken in hand by others, shall have our revenge that day, when those same people shall have become the semi-seculars themselves, with the threat hanging over them of becoming secular out-and-out.

But you want to hear a word about Italy and Rome.

***

Among the Jesuits with whom I have lived here, not to mention communities in other parts of the country, I have found it a gratifying experience to enjoy the rather literary tone of their conversation. The older people have been decidedly classical in their tastes. To cite passages of classical authors, and on occasion to produce readily in distich and epigram something corresponding

to their old models, has been a common experience. Compared with their elders, the younger generation of our Fathers are rather at a disadvantage in the matter of classical finish. For pedagogically they are bound down to a medley of things, both in their lower courses and, I dare say, even when they specialize for the doctorate. The doctorate, requiring four years of special study, and almost exclusive application, and that at a most precious time of life, is necessary for as many as possible, if Jesuit teachers are to be provided for Jesuit colleges, and all that prestige, attractiveness and influence, which used to be ours, be not obstructed and lost by the fact that seculars are in the posts of teachers, and the Jesuits are only prefects outside. What kind of shell of an institution is that which is managed economically by the Order but is manned intellectually by outsiders! In preparing for the doctorate at the state university, the proportion and thoroughness of classical honors' work reach, as far as I see, a degree really exacting. Nevertheless, if one important program so carefully laid out by Very Rev. Father Martin is to be filled up in time, I see a difficulty growing ever greater under the new pedagogical regime. It will consist in finding a Latinist for historian to draw up the annals of the Order out of the particular histories in which many of us are occupied at present. Where shall the man be found who can reduce this matter into annalistic form with the skill, deftness and native flow of a Sacchini or Juventius? But, when the time comes, *videant consules*!

I presume that in the vernacular the standard of state requirements for high degrees is unexceptionable, and in other literary matters is substantial, without either commercialism, or that shoddiness which is in vogue somewhere under the pretentious title of "culture." When I asked what was meant by the word "culture" in the premises, all that I made out was that it consisted largely in extracting essences from the literatures of other, and, more or less, of all other countries; and that any translation would do for getting these essences, and professing the relative "culture."

We may well hate the usurpation and concentration of pedagogical attributions in the hands of strangers, who are hostile to religion, to ecclesiastics, to Jesuits. Still, if it is an ill wind, it blows some good. There is the punctiliousness and militarism of the state machine—qualities which do not look amiable. But when you see

how the amiability and paternalism of good ecclesiastics may be improved by a touch of militaristic exactions and exactness, and how feeble and spineless makeshifts of standards and teachers, with holidays and other bonbons flying about your ears, can be stiffened into consistency by a little of this foreign infusion; it may do some good after all, and help the great interests of studies and courses out of the softness and coddling of paternalism or maternalism.

What I said about the tenor of conversation and its distinction in subject and manner need not be appropriated to Ours as an exclusive characreristic. I have noticed it elsewhere, as for instanee in the villa of a college where I happen to be staying at present. The easy flow of light talk among these cultured men cŏmes home with grace, and gives pleasure for both matter and manner.

As to seminaries or colleges of this kind, with some of which, chiefly belonging to the English-speaking world, I have had dealings during many years, a further observation may be made. I have been impressed with the likeness between so many young men in them and our novices in the Society, both as regards exterior observance and interior aspirations to perfection. The reason on one side and on the other is, no doubt, largely the the same, that is to say, the antecedent preparation of life in pious families, with good schooling, and then the actual order, traditional regularity, spiritual direction and organized devotiou of the day, which cannot but produce their supernatural effects, and similar ones both in a seminary and in a novitiate. With respect to one college, which owns St. Ignatius as its founder, it is a recognized fact how religious and spiritual are the practice and life of this institution.

Let me give you a little instance. When during the war the college to which I have just alluded had to withdraw from Italy, and repaired with its spiritual director to settle at Innsbruck, it left behind here a waif of a Russian with some Poles. I know what the Russian did. He requested the acting superior of the vacant college to appoint a spiritual director who could receive his account of conscience every month on prayer, his rules, particular examen, etc. And so he attended, month after month, giving an exact relation of his interior affairs, till, being ordained, he made his way back towards St. Petersburg, just at the moment Lenin was becoming conspicuous.

The more one sees of life, the more has he reason to wonder at seeing how rich God is in men, and how rich men are in qualities for every excellent way which He designs for them, if only others know how to use God's consignment to them without abuse, and the men know how to use themselves without waste. And again it is striking to observe on what slight circumstances great vocations and the realization or them seem to turn. We here—others there! Why? The twirling of some little eddies in the stream of life scattered the waters so, and brought new combinations together; God's Providence seemed to follow and sanctioned the resulting variety. At this seminary villa where I am, I see that at one table with Americans, Canadians, Irish, Australians, French, Swiss, there are seated others who are Armenian, Chaldean, Abyssinian, Chinese, Zulu, Corean, Japanese. They are all here for one purpose. They will effectuate it in different parts: *Euntes in mundum universum.* On a much larger scale, and with details I think intensified, is not this also a description of the Society and its score of provinces and more, with which to overrun the world?

Among ourselves, and in the ramifications of Jesuit activity, which extends so widely and variously in Rome, it is a pleasure to encounter the learning and excellence, which are gathered here to help His Paternity in the discharge of his high duties, and are drawn upon by His Holiness for many important services. I have generally lived in a college or seminary, where I have had the advantage of being habitually with the theologian of the Sacra Penitentiaria. This office is by custom vested in a Jesuit. During some ten years, it was Father Dominic who was my neighbor, a man exact and profound in answering questions. Once in recreation we busied ourselves with finding a scholastic title for him. I suggested "*Doctor Resolutissimus.*" He smiled and observed that on the contrary, his tendency was to doubt everything. His remarkably cautious way of taking up a question, whether in private or at the Casus Conscientiæ, where he presided, lent color to his exception. His successor's learning and exactitude afford the same satisfaction and security. I remember some one at the Curia expressing surprise at the elaborate reply received to a question, when he had expected merely a yes or no. But the Father did not seem to have considered himself dispensed from putting finish and polish on a reply however casual.

Another circumstance which I have noticed during my sojourn in this, as in houses of other lands, has been the reading at table. There is a richness and choice in the literatures of old Catholic countries, for the use, intellectual and spiritual, of religious communities, such as we are not favored with in English, though we are maturing in that respect. Then meals are taken here much more deliberately than has been the case in parts of America. At the Curia in Fiesole, I have known all the monthly rules, to the end of the Epistle on Obedience, including the rules of modesty, to be despatched in one day at dinner and supper, though read by the old Brother in quite a leisurely way. Now, in the course of twenty or twenty-five years, the array of books floating before one so quietly twice a day, and inviting leisurely thought, has made me recall what my master of novices said in an instruction, that during his religious life he had learnt more from the reading at table than from any other single source. I would have put him down at that time to be about forty or fifty years of age. To that age I now add, in my own case, more than a score of years.

But enough of reflections. With compliments on your own labor of zeal, which has made your publication one specially sought for, on account, I think I heard a late General say, of its comprehensiveness and variety, I beg to remain

Yours ever in Christ,
THOMAS HUGHES, S. J.

THE SILVER JUBILEE OF MT. ST. MICHAEL'S, HILLYARD, WASHINGTON.

The Right Reverend Augustine Francis Schinner, Bishop of Spokane, inaugurated the Silver Jubilee celebration at Mt. St. Michael's Scholasticate, with a Solemn Pontifical Mass, on Wednesday, September 29, 1920, the the patronal feast of the house.

The Father's recreation room on the second floor, facing the chapel, was turned into a sacristy for the occasion, and there the procession started for the sanctuary at 7 A. M. Very Rev. Francis Dillon, S. J., Provincial of the California Province, acted as assistant priest. Rev. Father Rector, William J. Benn, S. J., and Rev. Joseph R. Stack, S. J., were deacons of honor to His Lordship. Rev. Joseph Chianale, S. J., prefect of studies

and teacher of philosophy for more than twenty years, was the deacon of the Mass. Rev. Paul F. Galtes, S. J., was sub-deacon. The faculty and visiting priests from the different parishes of Spokane, assisted in the sanctuary. The philosophers' choir, directed by Mr. Joseph H. Ledit, S. J., rendered an excellent musical program, appropriate to the Feast of St. Michael.

But the religious celebration of the day of jubilee did not end with the Pontifical Mass; at 10.15 the house bell again summoned the community. All formed in procession at the front door, headed by the cross-bearer and acolytes, with candles; following these came the scholastics and brothers, next the choir and representatives of the Missionary Society in surplices; after these walked twenty-five acolytes bearing processional lamps and torches; then came the faculty and visiting clergy carrying lighted candles; following these were six deacons of honor, the assistant priest, the deacon and sub-deacon, and finally the Bishop, vested in cope and mitre, followed by the crosier and mitre bearers and the lay visitors.

The day verified Father Ricard's weather forecast, even at this great distance, and was "genially warm." We praise Father Ricard, but thank Our Blessed Mother, who had answered our fervant and incessant "Memorare's" for good weather; none better could have been desired for an outdoor celebration; Our Blessed Mother must have restrained the winds for that day, "*Obstrictis aliis præter Iapyga.*"

The preceding week of rain was foreboding, but the triduum of perfect days that followed as an aftermath, made it a blessing, for it freshened up the large area of lawn in front of the building, and settled the dust on the roads. The two days before the day of jubilee were "clean-up days.," and the results proved that many hands not only make light, but also effective work. Lawns were mowed, roads were raked and swept, entrance arches of evergreen boughs were erected over the roads leading to the shrine. In the house, a corps of workers was decorating the refectory, another corps was decorating the chapel and erecting a throne. All were busy, and all worked with great jubilation, as one of the scholastics afterwards remarked, the most striking impression made upon him by the jubilee, was the spirit of co-operation and charity displayed by all in making things ready. No wonder the celebration was such a memorable success.

None of us can ever forget the beautiful procession to the grotto of our Lady of Lourdes. It was almost a religious pageant. The procession extended the length of a good city block, the community and choir alternating in singing the litany of Loretto en route. Arriving at the Shrine, Bishop Shinner blessed the beautiful white marble statue of our Lady of Lourdes, then followed the solemn rite of dedicating the grotto as a public oratory, during which the choir chanted the Miserere and the litany of the Saints. The Bishop insisted upon carrying out the direction of the ritual to walk around the "novam ecclesiam," and climbed the hill rising abruptly back of the grotto, where no path led, and made his way in full pontificals, mitre and crosier, through the tangled branches of trees. The agile Bishop had already completed the circumambulation, before the accompanying deacons, older in limb and shorter of breath, were half way around the rugged path. The angels must have pardoned the scholastics for smiling at the panting deacons, even while chanting the solemn strains of the "Miserere," and also the distracted devotion that was alive to such a contrast.

After the blessing, Father Rector announced the indulgence of fifty days (toties quoties), granted by the Bishop, to all who visit the Shrine. He then thanked very earnestly the scholastics for erecting such a monumental shrine. He thanked the builders who were absent, but who had conceived and laid the first stones, and the builders who were present, who had forwarded and completed their ideals. He told what the shrine meant for the scholastics, how it would be for them a place of daily pilgrimage to tell their beads, how in the month of May they would gather there and devote the last few minutes of their recreation to singing the litany in her honor. He told how, by its location on our hillside, in view of the road that all visitors must take to reach the scholasticate, it would proclaim the love and devotion those who dwelt on the Mount had for Mary, and consequently for her divine Son. Father Rector thanked the Bishop for coming to bless the statue and grotto according to the wish of the scholastics.

One of the scholastics, Mr. Hugh C. Duce, then read the act of consecration to the Blessed Virgin. What a beautiful picture that must have been for Mary's eyes, as Queen of the Society, to look upon her sons, the scholastics and future sodality directors of three provinces gathered suppliantly before this shrine, newly dedicated

to her, the loving work of their own hands. Here, too, were gathered fathers and professors, the scholastics of twenty-five years ago; at the altar knelt the Bishop, the representative of the Church, we, as members of the Society, the Church's bulwark, are vowed to defend. Here also knelt a brown-robed son of St. Francis and many of the secular clergy, all gathered at Mary's shrine repeating the words of consecration. The ceremonies closed with Solemn Benediction of the Blessed Sacrament given by the Bishop; the procession again formed and returned to the house, singing hymns in honor of our Blessed Mother. Many beautiful pictures of the Pontifical Mass and the procession were taken by Father Bacigalupi and Mr. Hubbard, and if cuts were not so expensive they would make the best description of the festivities that could be inserted in the LETTERS. Sometime, too, in the course of the coming year, we will send to the LETTERS a history of our shrine.

The morning of the day of jubilee was taken up entirely with the religious festivities, but from 12 M. the academic part of the program began in the refectory. This had been very simply and tastily decorated for the occasion. During the dinner the orchestra discoursed beautiful classical music. It entertained us while we partook of the festive meal. No doubt the "divinus afflatus" of their art kept body and soul together until all the speeches were over, every dish pushed aside, and the well-entertained and appreciative community retired and turned the refectory over to a band of hungry—or a hungry band of musicians most willing to play with other instruments and handle other "drum-sticks."

Excuse the chronological order of this narration, but we must again return to the refectory and listen to the after dinner speeches. Towards the end of dinner, Father Rector arose, and in a few words gave the keynote of the celebration. He gave expression of thanks to the Giver of all good gifts, for the beautiful day, the Bishop for coming to celebrate with us, and to all the community for the co-operation given to make our day of jubilee and patronal feast a memorable one. He thought it most fitting to refresh in the minds and hearts of his hearers, the memory of those great men whose high ideals and sterling deeds had contributed to the wonderful success and progress of the western scholasticate and had made this silver jubilee possible,—such men as Father George de la Motte, first superior of the scholasticate; Father Raphael Crimont, now Bishop of Alaska,

who succeeded Father de la Motte; Father Goller, who taught the scholastics and later filled the office of rector, and in our own days Father Taelman and Father Brogan; Father Rockliff, to whose interest and labor is due, in a large part, the present library at Mt. St. Michael's; Father Arthuis, too, should not be forgotten, under whose direction the building was erected, recently recalled to France after years of successful labor in the California Province, and finally, Rev. Father Dillon, former procurator and present provincial.

Bishop Schinner was the next speaker. Scoring the oft-repeated and oft-refuted charge that the Catholic Church is behind the times, he stated that no true progress can neglect the golden legacies of the past. All the sciences keep it before us: philology traces our language back to antiquity; geology tells us of the age-long formations of the earth we tread upon. So, too, the fight between truth and error is today the same as it has ever been. The church asserted this in recently raising the Feast of St. Michael to the rank of First Class. The great Archangel is to be our special patron, and his battle-cry, "Quis ut Deus," "Who is as God," must be the inspiration to valiant action for every loyal christian in the fight against the forces of darkness. Especially should this be true of the young Jesuits, who are training at Mt. St. Michael's, for the conflict of after-days. There is no change in the conflict, the problem is the same as of old; Lucifer always employs the same tactics —it is simply pride versus humility. So it was in the Garden of Eden, so it was ever, so it shall ever be. The reason why Michael gained the victory and retained his place in Heaven was because he was childlike in faith and love, "*nisi efficiamini sicut parvuli.*" The Bishop then told us that one of the most beautiful pictures he could recall was one seen by him in this very refectory, it was at the golden jubilee of Father Cataldo, Father Diomedi was sitting beside Father Cataldo, two old missionaries, their faces toil-worn and time-worn, but beautiful and simple in expression as the faces of children. The Bishop said he thought that the remembrance of this beautiful picture would be one of the things that would remain for him even after the Beatific Vision. These venerable old men were heroes of the past, not "mossbacks," their lives, as the lives of all heroic but childlike missionaries and men, were not to be despised. The past must never be dispised, even in its details, for it is rich in wholesome lessons for us. The standards of

the world, like an old weight he had found in the ruins of Jericho, would change and fall into disuse, but the standards of God and His Church are the same today as yesterday. The intellectual and moral standards are the same. Happy we, if we shall once be able to say, that we have lived up to them.

Father Rector then introduced one who had been intimately associated with the scholasticate from its very beginning, and voiced the wish of all that this veteran would still be with us, teaching the scholastics, when this silver jubilee had turned to gold. Father Joseph Chianale, S. J., prefect of studies and professor of natural theology and the history of philosophy at St. Michael's, then delighted the community with interesting reminiscences of the early days at St. Ignatius' Mission. He thanked Father Rector for conceiving the day's celebration, and said that he, too, hoped still to be with the scholastics twenty-five years from this jubilee, if not in spirit, at least in body in our little cemetery, where he knew the scholastics would go daily and say their "Requiem Aeternam" for his soul. The scholastics, for over twenty years, have many excellent reasons for remembering the genial senior professor of Mt. St. Michael's. The good Father's record as a teacher of Ours is an enviable one. It was, as Father Rector said, verily Father Chianale's jubilee too, as he began teaching a short month after the start, and has since held the chair, with the exception of three years spent on the Indian Missions. *Ad multos annos.*

Rev. Father Francis C. Dillon, S. J., then spoke. His words were an echo of His Lordship's theme "to respect the past." He told of the hard time the little band of scholastics had at St. Ignatius' Mission. He himself had been one of the four theologians of those days, but though their experiences were more rugged, they were not less happy. He spoke most eloquently of those Indian missionaries, that nucleus of our present California Province. They were true men, he said, and trained by such men as Father de la Motte and others. They were men who had truly given up all for Christ, and once they had given it up, never thought of it more. These Indian missionaries were men—men who labored valiantly among the Indians, who were successful in their studies and in all the posts and labors of their subsequent careers. These Indian missionaries had been gathered from all parts at St. Ignatius, now they are scattered to all parts, even to farthest Alaska. For the

present generation, there would be work too, not indeed among the Indians, but against the forces of Atheism, Socialism, Bolshevism, and the manifold isms that vex society today. Would we win our battles as the Indian missionaries won theirs? In this fight, learning would help much, but sacrifice, the sacrifice similar to that of those who had gone before, was the essential requisite—that sacrifice would draw down upon us the blessing and co-operation of God. He hoped and felt sure that the young men before him, the new generation of scholastics, were preparing for the struggles that awaited them—that their spirit would be as lasting and as solid as the present substantial structure, and the rock of the shrine blessed that morning, that imbued with such a spirit of sacrifice, they would enter the arena of the world as well trained and equipped as the heroic band who had gone before them.

At five o'clock in the afternoon, the orchestra was called into requisition again to interlude the illustrated lecture and the papers on twenty-five years before and after. Mr. McGreal first stepped upon the stage, drew back the curtains of the past and made us all live awhile in the romantic days of the Indians, the early missionary fathers and the scholastics of our pioneer institution at St. Ignatius' Mission. He very happily gave an annotated diary of items harvested from the faithful records of the infant scholasticate born amidst those peaceful scenes in Montana one-quarter of a century ago. From his wealthy harvest this gleaning of events of more general interest has been made:

1895—August 22, Father George de la Motte is appointed Vice-Superior; several scholastics arrive from Spokane to swell the number of our future philosophers and theologians.

September 1, Rev. Father Leopold Van Gorp (Superior of the Mission at that time) pays us a short visit—he leaves a list of the future philosophers and theologians: Theologians—Messrs. Dillon, Adams, Donegan, Dimier. Philosophers—Messrs. Kennelly, Ward, Durgan, McMillan, Couffrant, Woods, Hawkes, Weibel, Valpolini, Sifton, Hanley, Delon, Ambrose Sullivan, Jung, Bruchert, Kugler and A. Vrebosch. These are the pioneers, twenty-one strong; of this number three have laid down their swords and bucklers and gone to rest in the Society triumphant, four have sought other fields of labor to them more congenial, leaving fourteen stalwart champions in the front ranks of the Society militant.

October 29, A day upon which every philosopher who has entered our scholasticate during the past twenty years should offer special praise to God, our Lord, for we read—Rev. Father Van Gorpe, Superior General, comes with Fr. Joseph Chianale, who is to take the chair of philosophy. Father Chianale took the chair, and with the exception of two or three years spent in missionary labors, has kept it faithfully filled during these years, an immortal blessing to all who have had the fortune to drink from the well of wisdom and knowledge flowing from his eloquent lips—prolonged applause—an indication of the reverence in which a great teacher is always held.

November 4, Father Chianale begins to teach philosophy. Just what particular part of philosophy the Father was teaching at the time is not stated, but judging from the context it must have had some bearing on cause and effect. The next line reads: Weather begins to be bitter cold.

November 11, Specimen of first year philosophers.

March 17, St. Patrick's Day—Games are granted to the scholastics after meals and permission to prolong walk from 5 to 6 P. M. It may afford some little consolation to the present generation to know that the final examinations in philosophy began on July 15. We have made some progress in the last twenty years.

1896—August 27, Three scholastics, Messrs Henneman, McKeogh and McGuire, belonging to the Missouri Province, arrive here his morning. They are coming to join our little band of scholastics, the first, I believe, of a long line of worthy successors to honor our humble institution—May their tribe increase!

December 25, The brothers for the first time don the cassock by order of Father Superior, and they will henceforth wear it as their usual habit.

1899—July 3, Father de la Motte leaves for Spokane for the usual consultation, and to consult with Father Van Gorpe about the details of the removal of the scholastics from St. Ignatius to Spokane.

September 6, Father Chianale, with seven scholastics, went to Spokane.

September 7; Five scholastics left for Spokane today. Their departure began a new epoch in the history of the institution whose silver jubilee we are celebrating. Mr. McGreal thus concluded his diary. "Many other

interesting events are written in this book which cannot be recounted here. It was my intention to give you only a rapid glimpse of events as they surged around the cradle of our scholasticate. I leave the fuller history to this evening's lecturer, to your own inquisitiveness and research, with the hope that we who are gathered here tonight, makers of the history which shall be unfolded when time has turned this anniversary into gold, may look back upon our deeds with as much just pride as those who have gone before view the records of their worthy achievements."

Mr. William E. Donnelly, S. J., was the lecturer of the evening. He introduced us to "Scenes of Long Ago." His invitation was "to turn back the universe and look at yesterday, to see something of the heroic efforts and wonderful achievements of the pioneers in the Rocky Mountain Mission, and in particular at St. Ignatius' Mission, Montana" It was a beautifully scenic travelogue, we saw the rugged typography of the mission country nestled between the Bitter Root and the Rocky Mountains in Western Montana, we saw the magnificent Elizabeth Falls tumbling from a height of 4,000 feet, just 3,100 feet higher than the famed Bridal-Veil Falls of the Yosemite. St. Mary's Lake and Lake MacDonald, where the first philosophers spent their vacations, and all the surrounding country, wooded and mountainous, explains why the philosophers of those days are experts with rod and reel, with gun and rifle, and more or less amphibious. No wonder the men that were nurtured in such sublime surroundings are men of great stamina and inspiration. No wonder they braved and endured the hardships of pioneering, of working among the Indians to save their souls. They taught the Indians to fix their gaze even higher and beyond the majestic heights of the mountains to the God above, Who laid their massive foundations. No fewer than five tribes of Indians had their stamping grounds about the mission. There were Upper Keetenays, Flat Bows, Pend d'Oreilles, Kalispels and Flatheads. The lecturer told us some characteristics of the different tribes, and showed us pictures of hoary chiefs and accoutred medicine men, cow-boys, black-robes, etc. It was a wild-west show in embryo. Then we were shown the early missionaries—a bead-roll of heroes. Father De Smet, who came to the Rocky Mountains in 1840, Fathers Mengarini and Point; Brothers, Specht, Huet and Claesens; of a later period were Father Giorda,

first superior general of the missions, the famous Fathers Cataldo, D'Aste, Ravelli and Palladino. By this time St. Ignatius' Mission had been founded; there too had been established a girls' school, successfully conducted by another heroic band of Indian missionaries—the Sisters of Providence, who had come all the way from Montreal in 1864 to do God's work, hidden in this distant outpost of civilization among the Rockies of Montana. Several years later the Ursulines became co-laborers, starting a kindergarten for the younger children. A jubilee year is a time of grateful recollections, and these heroic souls must have their mead of tribute.

The first scholasticate was organized in 1895, with seventeen philosophers and four theologians, already named. A large number of slides then delighted the audience, satisfying the innate curiosity of "how they looked when they were young scholastics." As a closing feature of the lecture, pictures of the morning's religious celebrations were flashed on the screen, pictures of the Pontifical Mass in progress, and also of the procession to the new shrine. Mr. Hubbard, the official photographer, worked nearly all day to make the series of slides, both the evening's lecturer and his audience appreciated his generous pains-taking work.

Mr. Kearney then read a dramatic dialogue poem, "Twenty-Five Years After," in which a young man who acts as a guide for an old alumnus is represented as showing him the changes wrought in twenty-five years. The alumnus, like another Rip Van Winkle, is astounded at the altered appearance of his Alma Mater. Our landscape gardening of 1920 is optimistically transformed into a forest—

"And the forest! that was planted five and twenty
years ago,
"By a host of young scholastics, with a prayer that
it would grow.

So hopeful was the young prophet of the evening, that even the preternatural can have a possible fulfillment, for of our one lone deer, rescued during villa season, he says—

"Next we passed on to the farmyard. Many wonders found we here,
"From the palaced kine and chickens, to numerous
herds of deer."

Even Brother Collins had abandoned his Yuba tractor—
"Lo!" he said, "the latest model, nineteen hundred forty-five,
"Plows aerial for the ether: our ethereal gardens thrive."

Then we were given a peep into the class-room—
"Come within," at length he beckoned, "let us view the student life,
"Entered we a well-known class-room midst a philosophic strife;
"Times have doubtless changed," quoth he, "and doubtless they are changing too.
"But the self same problems puzzle these as erstwhile puzzled you.
"Then he listened, strange to say—something you and I ne'er heard,
"Each objector put objections clearly, brief in thought and word;
"Sir!" said he, "You seem astounded. Are you, mayhap, conscience-stung?
"Or perchance you are reflecting: 'Twas not so when I was young';
"Mark you well, sir, that defender, he's no ordinary youth,
"Why he knows all Minor Logic, Universals, Kant and Truth;
"But the present day professors, we inquired in doubt and fear,
"Do they—do they—teach Schiffini, whom of old we held so dear?
"Teach Schiffini! No, he answered, this would be against the rule.
"Chianale, so Rome wills it, must be taught in every school."

The poem closed with a sanguine prophecy of the success of all those who pioneered it at the Mount in 1920 days, and revealed the guide of the old alumnus as St. Michael's own angelic patron. The lecture entertainment was completed with the consecration overture, "Keler-Bela."

In the evening, the grand finale was put to the day of jubilee by an entertainment at 7.30 o'clock. The play was an adaptation of the familiar comedy, "The Old Homestead," the different acts were interspersed with orchestra selections. Notable, too, was the singing of the

beautiful "Hallelujah Chorus," during which the conventional British etiquette, of standing up, was waived.

The beautiful overture, "Poet and Peasant," paradoxically closed the evening's entertainment, but presaged the opening of a new quarter century for Mt. St. Michael's Scholasticate.

Congratulatory telegrams and messages of felicitations were received from the provincials of our sister provinces, and from alumni and friends all over the United States and from abroad. Many visitors manifested their sincere interest in St. Michael's by offering their congratulations in person. One of these, after spending the day of jubilee with us, wrote a letter the next day to tell what an impression the celebration had made upon him.

It expresses so well the feelings of all that we insert in full and make it do duty, if need be, as a sufficient apology for making much-a-do about a silver jubilee.

ST. XAVIER'S,
SPOKANE, WASH.,
Oct. 1, 1920.

REV. WM. BENN, S. J.

REV. AND DEAR FATHER RECTOR:—P. C.

Memory and heart are yet so full of the deep and grateful impressions which I took home with me from the grand jubilee celebration, that I thought I should tell you how much I enjoyed that day, and all the good things fathers, scholastics and brothers offered to their guests. There are not many days in which I felt more grateful for the blessings to be a member of the Society of Jesus than last Wednesday. Many thanks to you, dear Father, for planning that celebration, and to all, especially our scholastics, for helping you to execute them so skilfully and generously.

Yours sincerely in Christo,
J. REBMANN, S. J

A jubilee is a blessing and an inspiration to all: to the old generation it is an occasion for many happy and sacred recollections, and to the younger generation it is a golden opportunity for reviewing our heritages of the past, and gaining strength and inspiration from them to push forward courageously into a new quarter century. *Macte virtute!*

FROM SOISSONS TO COBLENZ

(*Concluded*)

After twenty-six months of service in the A. E. F., the First Division, the first over, was the last to come home. The last elements arrived in Hoboken with General Pershing on September 8, 1919. Headquarters of the Division were established at Hotel Biltmore. Various and varied had been the scenes of these headquarters while the Division fought in France and marked time for occupation in Germany, but New York had the honor and pleasure of providing the most luxurious rooms imaginable for offices during the days that preceded the parade. To Hotel Biltmore I reported each day to help out in the publicity work. Most of the reporters of the papers were Catholics, and they wrote me up in a most flattering way. Other reporters who were not Catholic knew that a Catholic write-up would be good copy for their papers. A Baptist Major from Rhode Island, who was my commanding officer during those days at the Biltmore, resented the publicity that I got in the papers. His "sorrow's crown of sorrow" came when Underwood and Underwood took a picture of me and printed it in the Sunday Illustrated Supplement of the leading papers.

On September 10, 1918, the First Division paraded down Fifth avenue. The line of march extended from 110th street to Washington Arch. The three K. C. men, Fitzpatrick, Roche and Nolan were in line. Orders stated that they should march in ranks with the Y. M. C. A. "Not in New York," said Mike Nolan. "I'd be disgraced in the sight of my old comrades on the police force." The three waited until the ranks were formed. Then when the command, "forward march" was given, they came out from the crowd on the sidewalk where they were standing and took their own position, forming a line of only three. The Y. M. C. A. had asked to be allowed to wear the fourragere decoration which had been awarded to the 18th Infantry. They were fordidden to do so, since the decoration was for combatants only, Fitz and Tommy asked me if they could wear the cord. I told them to wait until the parade had begun. Then they could put it on and no one would command them to remove it. In the fourragere, green predominates. No Sinn Feiners ever wore the green with greater pride than did Fitz and Roche on that day. To recall that

the K. C. men were the only ones to wear it will be forever a memory of joy to me and them, and all their friends in the 18th Infantry.

As I rode by the stand where Father Tierney was, he recognized me and gave me the 'America' yell. A like yell came from Fathers McCartney and Dinand when I rode by 16th street. Many in the crowd asked who I was, and these other Jesuits told them.

A halt in the march took place at the Cathedral. General Pershing dismounted and went over to the stand to greet Cardinal Mercier. A K. C. lassie presented the Commander-in-Chief of the A. E. F. with a monster bouquet of American beauties. On the ribbon which held the roses together was printed "Welcome Home. From the Knights of Columbus." When General Parker arrived at the stand, he received his bouquet. A third bouquet was presented to Colonel Hunt of the 18th Infantry. As I neared the Cathedral, I noticed Father Duffy, Chaplain of the 69th N. Y., straining his eyes to catch sight of me. A helmet disguises a face, and as a result, I had to turn and nod in recognition. Immediately Father Duffy told the Cardinal and Archbishop Hayes who I was. Then while a mighty cheer went up from the Catholics, the same K. C. girl ran up to me on horseback, and holding up my bouquet, said: "Welcome home, Father King." Her name was Kitty Dalton. The camera men turned their cranks furiously to get the picture. In front of the Astor Library we halted. The bouquet was so immense that I could not dismount. Seated on high somewhat like Lucifer in St. Ignatius' picture of him in the "Two Standards," I was the most prominent officer on that portion of Fifth avenue. The camera men who had followed me down the avenue rushed up to find out who I was. Before I could tell them, Tommy Roche and Fitz gave them a fabricated story of the unknown Jesuit Ivanhoe. Mike Nolan in the meantime was fraternizing with the cops, and he identified me for them. The evening papers eulogized me for achievements which I never remember to have done. In explanation, Tommy Roche and Fitz said: "If you did not do the things we said you did, you did others just as good. So it's fifty-fifty."

When the parade ended at Washington Arch, I went over to speak to General Parker and Colonel Hunt. They compared their bouquets with mine. "Father," said the General, "how is it that your roses are finer and more numerous than the Colonel's and mine?" Com-

parison showed that there was a foundation for the question. "General," I answered, "the roses are the gift of the Knights of Columbus. With the exception of General Pershing, only officers of the Eighteenth Infantry were presented with flowers. You two are just out of luck because you are not Catholics. A priest outranks general and colonels today." Laughing goodnaturedly these two splendid men begged me thank the Knights of Columbus for them. "It has been the greatest day in our lives," they went on, "and the roses of the K. C.'s have brought a color into it which shall never fade."

On the following Wednesday, September 17, 1919, the First Division paraded in Washington. The line of march was from the Capitol to a point beyond the Treasury Building. The welcome given to the Division by Washington had too much formalism about it. There was lacking that spontaneity which we all noted and reveled in at New York the week before. Orders had been issued forbidding the people to throw flowers or confetti. The enforcement of this order robbed the welcome of that sincerity and democratic display of emotion which any other city but Washington can indulge in.

After the parade the First Division proceeded to Camp Meade, where the soldiers and officers who were serving only for the duration of war applied for discharge. I was ordered to report for discharge to Camp Gordon, Atlanta, Ga., from which place all men residing in Dixie returned to civil life. On Armistice Day, I arrived in Grand Coteau, doffed the khaki and donned the black, and took up again my peaceful war in the bayou college of St. Charles.

TERRENCE KING, S. J.

PILGRIMAGES IN CZECHO-SLOVAKIA

I. A MARIAN PEOPLE

In spite of the crushing blows of John Hus, the bloody liberator, who tried to free a bonded nation from the spiritual authority of Rome, the Czech people kept the flame of faith alive in this land of vicissitudes. And this because of the warm devotion the Czech people show our Blessed Virgin Mother. The entire republic is

thickly dotted with places of pilgrimages erected in her honor.

Other nations may boast of their extended empires, of their *kultur*, of their military achievements on land and sea, but the glory of the Bohemians is that it is a purely and uniquely a Marian people. From the days of St. Ludmila and her husband, King Borivoy, through the reign of "good King Wenceslaus," under the deathless inspiration of the martyr of the confessional, St. John Nepomucene, during the reign of King Ferdinand III, of Leopold I, through the bitter days of foreign bondage —kings and queens, princes and princesses, saints and sinners, nobles and peasants, were extremely devoted to the Mother of God. All through the centuries, and even today is heard that inspiring hymn: "Dear Mother of Jesus Christ, a thousand times we salute thee." This hymn is more dear to the Bohemian heart than the national hymn. It is sung in the court, in cottages, along the road, in the fields, in churches, in pilgrimage processions—everywhere! Bohemian mothers offer their new born babes at Our Lady's altar through the hands of the priest. When a child is mischievous at home, its mother often says: "Now you have been a bad boy— you've made the Mother of Jesus cry."

2. OUR LADY OF THE HOLY MOUNT

Holy Mount is the very center, the very fountain head, the inspiration of all other Marian shrines in the new republic. It is known by all as Svata Hora; it is the most frequented; a place where Mary has shown extraordinary signs of her boundless love for the Czechs.

From time immemorial, the name Holy Mount was given to an unpretentious silver-veined hill south of Pribram, a small town not many miles from Prague. Tradition has it, that many a time a bright glow encircled the hill, sometimes during the day and sometimes during the night. This glow was seen miles away; its nature was inexplicable. On several occasions the officials of the town of Pribram wanted to build a scaffold on that hill, but all the lumber brought thither, always mysteriously disappeared, and the next day was found on a neighboring hill. Many such wonders are recorded by Father B. Balbin, S. J., in his "*Diva Montis Sancti, 1665.*" The people and clergy of the surrounding country must have had Psalm 86, 1, in mind when they named this hill of wonders: "*Fundamenta Ejus in Montibus Sanctis.*"

The Queen of Heaven herself selected this spot as a

special place of devotion. Towards the last half of the 13th century a chapel was dedicated to Our Lady on the Holy Mount in fulfillment of a vow. A certain knight —Malovec by name—was overtaken by his enemies in a nearby forest. This happened about the year 1260. The knight immediately had recourse to the Mother of God, promising a chapel if delivered. He was delivered out of the hands of his enemies, and in gratitude and fidelity, the chapel was built. This is practically the same chapel that we see today on the Mount, with many additional chapels that were added in the course of centuries by the Jesuits, and later by the Redemptorists.

At the request of the Emperor, Ferdinand III, a fervent Marian devotee, the Jesuits were given the care of the chapel on the Holy Mount. Through the zeal of the Jesuit provincial in Bohemia, Very Rev. John Seidl, and the local superior, Rev. Prokop Prihoda, the solemn crowning of Our Lady of the Holy Mount took place June 22, 1732, amid the peal of bells, the roar of cannon, and the loud Hosannas of bishop, priest and people. The two crowns, one for Our Lady and the other for her Infant, were blessed at Rome, and sent to the Archbishop of Prague, Daniel Mayer; but on account of his infirmity and old age he was unable to crown Our Lady, so the pleasant burden was given over to the Bishop of Spork, Rudolf. A similar privilege was never before granted by the Holy See to any place of pilgrimage in Bohemia.

The statue of Our Lady of the Holy Mount, a little over a foot and a half high, was carved from wood from a local pear tree. That same statue is standing today on a silver altar in the Emperor's chapel.

This miraculous statue represents Our Lady holding the Divine Infant on her left arm. The garments, changed daily in keeping with the vestments at Mass, are of priceless value, of workmanship most exquisite. The statue was carved under the direction of the first Archbishop of Prague, Arnost, about the year 1384. Upon the head of Our Lady and that of her Infant too, neatly rests a crown of gold, emblazoned with the Papal coat of arms, and set with pearls and diamonds. The countenance of Our Lady is somewhat oblong, with an extended forehead, with sharp adorable eyes, cheeks a little prominent, lips sharply pencilled. It is a countenance becoming the Mother of pure love.

Yearly this feast of the crowning of Our Lady of the Holy Mount is celebrated by thousands of pilgrims reverencing the Mother of God on this Holy Mount.

Owing to the desecrating cruelties of the Hussites, there was danger of losing the statue, so the Archbishop kept it in his palatial home. After the Archbishop's death, it was removed from one church to another, always out of harm's way. Finally it was brought back to the Holy Mount. This evidently was Our Lady's desire, for from that day on the fervor of the pilgrims became more intense, their numbers more numerous; miracles and wonders multiplied a hundred-fold.

After the suppression of the Society, this place of pilgrimage was handed over to the Redemptorist Fathers. They are intensely interested in their work, and are producing abundant fruit.

3. MOUNT HOSTYN

Mount Hostyn is another place of pilgrimage with which the Society of Jesus was and is closely connected. The Mount proudly stands 732 meters above sea level, and 412 metres above the surrounding country, amidst the Little Carpathian Mountains, a ridge that cuts the Republic of Czecho-Slovakia in twain. From the top of this Mount, towns and villages are visible in the valley below; fields of oats and grain and wheat look like a gigantic checker board; rivers and streams like silver threads.

Hostyn, in pagan times, was considered sacred, and dim history records that the pagan god of the pagan Slav nations found shelter on the Mount, hence the name "Hostyn," which means "shelter." In later years the Mount was used as a fortress.

In the year 863, SS. Cyril and Methodius arrived as apostles of the Slav nations. Their influence was felt far and wide. The people who lived round about the Mount were completely transformed by the teaching of the Saints from paganism to Christianity.

In 1241, the sudden arrival of the Tartar tribe, forced all the people of the surrounding country to seek shelter behind the immense earthworks of the Mount. The Mount was soon blockaded by the Tartars. Due to a drought, all the water supplies on the Mount were dried up; the poor prisoners began to suffer. They immediately turned to the Blessed Mother of God and prayed fervently. Their prayers were not left unanswered. All of a sudden a full stream of refreshing water burst forth from the side of the Mount. This stream flows even to this day, possessing miraculous powers. Soon after, a crashing storm arose, trees were uprooted, lightning flashed and fell upon the Tarters, killing and scattering

them over the plain below. This was another answer to the prayers of the fervent prisoners on the Mount. In gratitude a chapel was built to perpetuate the memory of the miraculous protection and deliverance of the prisoners of the Mount.

Pilgrimages to the Mount at this time were very few, the nearest town being four miles away. There was no resident priest there, hence little interest was shown in the work. In the 15th century this Mount fell into the hands of the Hussites and the Lutherans.

During the war of the White Mountain, Emperor Ferdinand II conquered the Protestants, and thus the Catholics soon regained their power. Estates around Mount Hostyn, and even the Mount itself, were given to a Catholic family, Rottal by name, that made Hostyn attractive, and encouraged pilgrimages in every way possible. Yearly the pilgrims increased. This family built two chapels for the use of the pilgrims.

In 1744, an immense church was built to accommodate all the pilgrims. It was consecrated June 28, 1748, by the Cardinal, Archbishop Troyer, in the presence of 150 priests and over 30,000 faithful. The architecture of the church is Slavonic Byzantine, surmounted by two towers and a dome.

After the consecration of the church, the oil painting of Our Lady of the Holy Mount, representing Our Lady standing on the crescent of the moon, holding the Infant on her left arm, and flashes of lightning darting forth out of the tiny hands of the Infant upon the Tartars in the plain below, was solemnly transferred from the small chapel and placed in the newly consecrated church and blessed. After the blessing the picture was carried in solemn procession around the Mount for the veneration of this large concourse of people that attended the impressive ceremonies.

From this time on priests were stationed at the church, and pilgrimages daily increased. From the year 1748 to 1782, a million and a quarter confessions were recorded. Frequently thirty confessors heard confessions, especially during the Summer pilgrimages.

During the reign of the Emperor Joseph II, pilgrimages were forbidden here as elsewere. The treasured painting was taken to a neighboring church for safe keeping, where it is to be found even today. In 1787, the soldiery rushed into the church and became iconoclasts, and in a short time all the statuary was strewn in a thousand pieces on the sanctuary floor. Loot in the church became an every day occurrence. In spite of

this wholesale destruction, the faithful ever visited this holy spot.

When the cholera raged through this part of Europe, in 1833, the people had recourse to Our Lady of Mount Hostyn, and in nearly every case were cured.

At the initiative of Emperor Ferdinand, improvements were begun on this famous church. He himself gave 300 crowns. Donations flowed in from many sources; repairs were begun immediately. The faithful, who have so often received numberless favors from Our Lady, came to offer their services in repairing this temple of God . . . tradesmen gave their time and labor; all was a work of love. A new marble altar, surmounted by a life size marble statue of Our Lady, carved according to the model on the oil painting, was soon in position. February 2, 1845, the repaired church was consecrated; 50,000 people attended this service; only 5,000 were able to get into the Basilica.

In 1884, the Cardinal, Archbishop Furstenberg, requested the Jesuits to take charge of this place of pilgrimage. They consented. Immediately two priests were sent, Father Zimmerhackel, who is still alive, and Father Cibulka, who was appointed Superior. He made plans for a residence, and within two years it was completed. With an artist's instinct, and with an artist's theory and practice, he set to work painting and decorating the interior of the Basilica. In 1890, the last piece of scaffolding was removed, and critics pronounced the decorations the most artistic on the continent.

The warm interest shown in the church and in the pilgrimages, convinced the pilgrims that the Jesuits were not hostile to the Bohemians. A strip of land near Mount Hostyn was purchased by the Jesuit Superior, and there a number of hotels were erected for the accommodation of the pilgrims. In 1906, the untiring, energetic and much loved Father Cibulka went to his reward.

A gorgeous ceremony took place on Mount Hostyn August 15, 1912. This was the solemn crowning of the marble statue of Our Lady of Mount Hostyn. The diamond-set golden crown was blessed by Pope Pius X. Cardinal Baur, of Olomouc, placed the crown upon Our Lady. Cardinal Skrbensky, of Prague, celebrated the Pontifical High Mass, assisted by Bishop Huyn, and by Bishop Koudelka, of Superior, Wisconsin. The celebration was attended by 100,000 people. Every day during

the octave of the celebration two Pontifical Masses were said.

At present, priests' retreats are conducted there four times a year. Last year a bronze statue of the Sacred Heart was blessed in the presence of 40,000 people. A week later, a monument erected in memory of the known and unknown heroes that paid the supreme sacrifice during the World War, was also blessed. Since the war the number of pilgrims has decreased noticeably.

On Mount Hostyn, a monthly is published by the Fathers of the Society. It carries items of interest to all parts of the land, even to the distant shores of America.

Father Maly, S. J., a missionary to many lands and to many climes, after a visit to Mount Hostyn, remarked: "I have witnessed the faith of many nations, but with the exception of the Irish, I have never witnessed a deeper and a more child-like faith than among the people making pilgrimages to Mount Hostyn." At a dinner in the rectory on Mount Hostyn, the Apostolic Delegate, Granito di Belmonte, expressed the same sentiments. "I was a personal witness," he said, "of the faith of the Belgians, the Spaniards and the other nations on the continent, but I have never seen such devotional people as the Slavs of Mount Hostyn." As his Excellency was bidding farewell to the Fathers, he said: "Rejoice and thank God that He entrusted such a Sacred Mount to your care. Be grateful, that He allowed you to work here, where you can increase the love of God, spread the devotion of the Blessed Virgin Mary and save innumerable souls."

Yes, it is wonderful! the faith of the multitudes flocking to the feet of Our Lady is indeed wonderful! Again the devotion of the pilgrims is beginning to grow in splendor, deepen and broaden as the colors of the setting sun. Among the pilgrims daily can be seen the rich and the poor, the young and the old, the mitre, the hood, the cowl, the robes of monk and cleric, the shepherd's staff—all following the emblem of salvation to the throne of the Mother of God. These two miraculous places of pilgrimages are to the Bohemians what Lourdes is to the French, Monserrat to the Spanish, and Loreto to the Italians.

RUDOLPH ROKOSNY, S. J.

'LA EXIMIA ILUSTRACION' AND THE ORIGIN OF THE SOCIETY

By Rev. James Nonell, S. J.

Translated from the Second Spanish Edition

By Henry J. Erbacher, S. J.*

INTRODUCTION

Among the divine favors conferred upon Ignatius in Manresa, two ecstacies stand out prominently. One of these, which he had in the hospital of St. Lucy, is remarkable for its long duration of eight successive days; the other, though not of such long duration, is noteworthy for the extraordinary effects thereby produced in the soul of Ignatius, and for the secrets, many of them relative to the foundation of the Society, therein revealed to him. This second ecstacy is best known as "*La Eximia Ilustracion.*"

The great importance of this second ecstacy was not fully known until the publication of the Monumenta Historica Societatis Jesu made the original manuscripts of Fathers Louis Gonzalez de la Camara and Jerome Nadal common property. It was Father Louis Gonzalez de la Camara who received from the lips of Ignatius, and faithfully committed to writing a minutely detailed account of that heavenly visitation. On hearing of the same, Father Nadal, who had profoundly penetrated that higher spirit which pulses through the constitutions, and had surmised a special divine intervention in the formation of that code of laws, realized that he had not exaggerated when he averred that God had immediately revealed the constitutions to Ignatius.[1]

A word about Father Nadal. Of him Polancus wrote to Father Miron, Provincial of Portugal, in 1554: "He knows our Father Ignatius intimately, having often

*Father Erbacher was accidently drowned in the Mediterranean, November 8, 1920.

1. *Legi*, writes Father Lancicius, *exhortationem priman P. Hieronomi Natalis, factam ad nostros Complutenses in Hispania, in qua, page 3, hæc dixit: Res Societatis immediate revelatas esse a Deo Patri nostro Ignatio.* (Monum. Ignat., Series quarta, Tom. I, p. 531).

treated with him; it seems, too, that he understands his spirit, and has penetrated, as deeply as anyone I know, the Institute of the Society.[1] That Ignatius held a similar high estimate of Nadal is shown by the fact that he chose him to promulgate the constitutions in Sicily in 1552, and that, the following year, he intrusted him with the same mission to Spain and Portugal, with full power to give orders and commands, and even to make any changes and corrections in the constitutions which he considered expedient to promote their faithful observance unto the glory of God.[2] That Nadal, in the promulgations of the constitutions, and later in his visitation of the provinces during the generalate of Father Aquaviva, fully availed himself of the "*Eximia Ilustracion*" in order to make the constitutions esteemed and faithfully observed as heaven-sent, can be gathered from the numerous passages in his writings in which he insists on that ecstacy to attain his end.

Q. HISTORICAL PREAMBLE

In 1550, Ignatius called to Rome from the various provinces of Europe, all the professed, in order to submit to them the completed draft of the constitutions. The reading of that document produced a profound impression on the Fathers assembled.

Those companions of Ignatius who had looked upon themselves as pygmies in the presence of a giant now felt that they fairly disappeared before his gigantic figure.[3]

The examination of the constitutions convinced them that such a document could have been produced only by a mind extraordinarily enlightened by the spirit of God. Such being the persuasion of all, those who had been most intimate with Ignatius were anxious to know how God had dealt with him at the beginning of his conversion. That they referred to his earlier period of his

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1. *Monum. Ignat.*, Epistolæ, etc., Tom. V, p. 109.

2. *Cum plena potestate decernendi, jubendi, constitutiones corrigendi, immutandique quidquid e re divina communique usu visum esset.* (Orlandini, Lib. 13, n. 7).—"Our Father Ignatius, who trusted him as his own soul, had given him all the authority that it was possible to communicate." (Polanco, ibid.).

3. Father Antonio Brandon, companion of Father Simon Rodriguez, shortly after arriving at Rome, wrote to the brethren of the college of Coimbra: "Of the constitutions, which he (Ignatius) has drafted, I know from hearsay only that they are *altogether admirable.*" And of Ignatius he writes: "He is a man who in every undertaking, great and small, is most deliberate and painstaking; reason enlighted by an *infused* knowledge of Holy Scripture is ever his guide." (*Epist. Mir.*, Tom. II, p. 516).

life is evident, for, as Father Ribadeneira notes,[1] the saint upon being asked when he had experienced more divine visitations, at the beginning of his conversion or later, answered: "At the beginning." Now, as Ignatius wrote the constitutions late in life, it is evident that those wonderful lights which shine in every page of that admirable code date back to the beginning of his conversion.

Let us hear Father Nadal.[2] "Once when we met in 1551," he writes, "I thought the time opportune, and begged him to tell how God had ruled him from the beginning of his conversion. He excused himself, saying that he had neither time nor inclination to do so." The following year when Nadal returned from Sicily, where he had promulgated the constitution, and was about to set out on a like mission to Spain and Portugal, he asked Ignatius if he had done anything in the matter of his personal history. He got a negative answer.[3] Father Gonzalez de la Cámara, however, instigated by Nadal and the other Fathers, strove, whenever an occasion presented itself, to take Ignatius unawares and to worm out of him the reasons for certain things set down in the constitutions. "Why," he would ask, "did you go against long-established custom in not prescribing a distinctive habit for the Society? Why did you do away with choir? Why did you order the pilgrimage experiment?" To these questions Ignatius began to give answers founded on human prudence; but then, as if he himself considered them insufficient to satisfy the desires of the Fathers, he added: "The only adequate answer to all these questions is a something that happened to me at Manresa."[4]

These words of Ignatius seemed to indicate that the foundation and institute of the Society were revealed to him at Manresa, and they emboldened Father Gonzalez de la Cámara to hope that Ignatius would finally decide to tell his story. In fact, in September, 1553, he writes: "Father Ignatius called me and began to relate his whole life, telling with great ingenuousness and detail, all his youthful extravagances; later in the same month

1. *Monum. Ignat.*, Ser. IV, Tom. I, p, 403é.
2. *Ibid.*, p. 35.
3. *Ibid.*, p. 36.
4. *Ibid.*, pp. 219-222.

he summoned me three or four times and advanced his story to the time of his first few days in Manresa."[1] At this point, however, Ignatius broke off without saying just what took place at Manresa; and Father Gonzalez' hopes were blighted.

For a long time Ignatius continued silent. On October 18 of the following year, 1554, Nadal returned to Rome. His joy on hearing from Father Gonzalez that Ignatius had begun his story was short-lived when he learned that Ignatius had stopped short of telling the secrets he was most anxious to know. Says Nadal:[2] "Moved by an inexplicable impulse I said to our Father with an air of resolution: 'For almost four years, Father Ignatius, I have been begging you in my own name and in the name of the other Fathers to manifest to us the way in which Our Lord instructed you from the beginning of your conversion; we feel sure that this information will be most helpful to us and to the whole Society.' Ignatius made no answer," continues Nadal, "but that same day, if I mistake not, he summoned Father Gonzalez and resumed his narrative."

Nadal felt that he was gaining his point and urged on Father Gonzalez. The latter writes:[3] "He told me to importune Father Ignatius, saying again and again that to reveal God's dealings with him would be the greatest good Ignatius could do the Society; to make that revelation would be truly to found the Society."

This conviction of Nadal calls for an explanation. Long before he expressed it to Father Gonzalez de la Cámara, the exercises and the institute had been approved, and the constitutions had been written; three favors, as Nadal himself notes,[4] which Ignatius had begged God to grant before his death. And yet he is bold enough to say that Ignatius could do a still greater good to the Society, and that this great good was nothing less than in very truth *to found* the Society.

To secure that foundation it was necessary, so thought Father Nadal, to learn from Ignatius' own lips that the sole, true and principal author of the Society was not he but God himself; and precisely in order to get this confession from the saint, he had insisted so strongly on the revelation of the favors received from God at the begin-

1. *Ibid.*, p. 33.
2. *Ibid.*, p. 36.
3. *Ibid.*, p. 33.
4. *Ibid.*, p. 35.

ning of his conversion, and had urged Father Gonzalez de la Cámara to importune him until he got it. Nadal was so convinced that the Society had been revealed to Ignatius that he did not hesitate to say so in an exhortation given at Alcacá. But he wished to have a fuller knowledge of this revelation and its circumstances; and this certain knowledge, vouched for by Ignatius, he considered so necessary, that without it the Society would not be truly founded, or, in other words, would not be as solidly *grounded* as the sublimity of the superstructure called for.

Nadal had good reasons for his attitude. He had been deeply pained to find that some men of character, learning and influence, who were desirous of perfection, and who had been admitted into the Society by Ignatius, considered the sublime perfection contained in the constitutions, especially the perfection of obedience, including the entire subjection of will and intellect to the judgment and will of the superior as the representative of God, a burden impossible to human strength. Four pertinent cases which occurred during the lifetime of Ignatius are enumerated by Father Gonzalez de la Cámara.[1] The most spectacular of these was the case of Francisco Zapata, a man, "well known (in Rome), rich and respected for his having held public office in the city." This Father went about complaining to those of the house that "too many rules were made and unbearable burdens imposed which neither we nor our Fathers could support."[2] He and the other three malcontents were dismissed from the Society by Ignatius. And the same man who considered the obedience of the Society unbearable found the austerity of the Franciscan Order tolerable and easy; in fact, as Father Gonzalez de la Cámara writes, "he is looked upon in that order as a man of great virtue and observance, and is, moreover, a very special friend of the Society."

If such attacks on the constitutions took place at the very beginning of the Society, and in the lifetime of the founder, there were just grounds to fear for the future. Nadal wished to avert the threatened danger from the Society, and to this end he wished to have for himself and for the future sons of Ignatius an assurance of the immediate action of God in the drafting of the institute. Serious troubles which arose in Spain during the

1. *Ibid.*, pp. 175-178.
2. *Ibid.*, p. 142.

generalate of Father Aquaviva show that Father Nadal's fears were well founded. What complaints, as a matter of fact, did the agitators make? Their whole case is briefly stated by one of their number, Father Fernando Vasquez, in his letter to the Fathers of the Fifth Congregation: "Whereas, the constitutions of the Society," he writes, "are so perfect, and for their observance require a newness of purity quite angelic; and whereas, this purity is not, and, morally speaking, cannot be found in the large number of persons already admitted into the Society, be it ordered, that the constitutions of the Society be accommodated to present-day *remissness*, and to the frailty and imperfection of present and future subjects of the Society."[1]

In this crisis the faithful sons of the Society availed themselves of the very weapons with which Father Nadal had so providently supplied them. "The Fathers assembled," writes Father Ribadeneira, "decided that Our Institute shall not be changed since it is certain that it was revealed by God." And Father Miguel de Torres exhorted them not to depart one jot from the spirit of St. Ignatius—but to "stand firmly and resolutely by the same without yielding in the least—and all would be well."[2]

II. "LA EXIMIA ILUSTRACION"

The confession of the vagaries of his youth cost the humble Ignatius but little; it cost him immeasurably more to plunge again into that ocean of heavenly graces with which God had overwhelmed him during the last months of his stay at Manresa. He saw, however, that to reveal some of these favors, particularly the most important, was the only way of satisfying the holy impatience and well-ordered wishes of the Fathers. To satisfy those wishes, it is well to note, Ignatius did not consider it necessary to recall his eight days rapture (rapto) in the hospital of St. Lucy; neither of that nor of the Cueva did he ever say a word. Of the exercises he was content to say that during the time that he was seeking out God's will regarding his future manner of life, "God taught me as a schoolmaster teaches his pupil."[3] Regarding his infused knowledge of external nature he stated that "he once saw in spirit and with

1. Astrain-Historia de la Asistencia de España, Tom. III, p. 419.
2. *Ibid.*, p. 578.
3. *Monum. Ignat.*, Ser. IV, Tom. I, p. 53.

great interior joy the manner in which God created the world; there appeared a something white from which rays streamed forth, and out of this God made light."[1]

The incidents of his life at Manresa he is wont to recount, as a general rule, with great brevity; but in telling that event which was of prime concern to the Fathers he gives a wealth of details and circumstances and manifestation of his inmost soul which stand in striking contrast with his proverbial reticence and moderation. Let us hear the story from the lips of his intimate confidant, Father Louis de la Cámara.[2] "One day," he says, "Ignatius was going to a church a little more than a mile from Manresa, known, I believe, by the title of St. Paul; the way lay along the river. As he went along, absorbed in his devotions, he sat down a while facing in the direction of the river, which ran far below. As he sat there the eyes of his intellect were gradually opened; not that he saw a vision, but rather that he learned and understood many matters of the spiritual life, of theology and human sciences; and all this he saw with such clearness that everything seemed near to him. It is impossible to tell all the particulars with which he understood then, though we can say that they were very great in number; but it is certain that he there received such an extraordinary enlightenment, that it seemed to him that all other similar favors he had received from God, and all the things he had learned during the whole course of his life, even to the age of 62 years, could not, if summed up, equal the gain of that single enlightenment. All this took place in such wise, and left his intellect so full of light, that he seemed to be changed into another man, and to have a mind different from that he had before." Of the effects of his Manresa visions, Ignatius said[3] that the things he then saw had so confirmed him in the faith that he had often thought with himself: "If there were no Scriptures to teach us these truths of faith I would be ready, purely because of the things I have seen, to die for them."

These admissions of Ignatius fully satisfied the desires of Nadal. Now he understood the full import of those words with which the proœmium of the constitution begins, namely, "The sovereign wisdom and goodness of

1. *Ibid.*, p. 53.
2. *Ibid.*, pp. 54-55.
3. *Ibid.*, p. 54.

God our Creator and Lord is to preserve, govern and increase this least Society of Jesus as it has deigned to *begin the same*." Not only the fact of the revelation of the constitutions, but also the triple circumstance of time, place and manner were now perfectly clear to Nadal, as he himself bears witness. In an exhortation to the brethren at Cologne, he said: "Here I shall speak to you of the chapel of St. Paul, near a river, where he (Ignatius) was rapt in ecstacy and saw revealed the underlying principles of all truths. In this ecstacy he saw, it seems, the whole Society in such detail that when asked why he instituted this or that, he was wont to answer: 'I appeal to Manresa (Me refiero a Manresa).' And this ecstacy he used to assure us surpassed all the other graces he had received."[1]

The express mention made by Father Nadal of the chapel of St. Paul and of the river to indicate the place in which Ignatius had this wondrous vision renders it impossible to confound the same with the eight-days' trance (rapto) which he had in the hospital of St. Lucy. In other writings Nadal speaks of the incident, and makes known new circumstances which greatly enhance its importance. Take this passage for instance: "As reason sufficient for all these things and for the whole institute," he writes, "Ignatius was wont to adduce that extraordinary enlightenment of mind, which, through the singular goodness of God and special favor of His divine bounty, he received in the early stages of his conversion in Manresa From that enlightenment, from that unique favor of the divine bounty, as from a seminal principle, has sprung and spread throughout all the grades and ministries of the Society that light and unction which we all see and feel, which gladdens our inmost minds and hearts, which consoles and encourages us; yea, all this has come to us in consequence of that first bestowal of light and grace by the tender mercy of our Heavenly Father."[2]

To this enlightenment Ignatius was wont to refer when asked about matters laid down in the institute, since it was at that time that God showed him all these things as in a well-ordered model or outline.[3]

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1. Miscellanea de Regulis S. J., Vol. V.

2. *Monumenta Natalis*, Tom. IV, p. 652.

3. *Quasi illic accepisset omnia a Deo in spiritu quodam sapientiæ architectonico.* (Scholia in Constit., p. 135. Typis excusa Prati, 1883.

III. SURPASSING EXCELLENCE OF THE 'EXIMIA ILUSTRACION'

Ignatius confessed, as Father Gonzalez de la Cámara has told us, that all the aids God had granted him, and all the things he himself had learned touching the spiritual life, the mysteries of faith and human sciences during his whole life up to within two years of his death in 1554, could not, even if massed together, equal that one unique enlightenment with which God had favored him in Manresa. Evidently, if we are to form an adequate concept of the greatness of that favor we should know perfectly all the graces Ignatius had received from on high, and all the knowledge he had acquired by study during the whole course of his life. These things, of course, we cannot know. We can, however, form some faint conjecture of the greatness of these graces by considering some of the extraordinary favors he received while writing the constitutions. We have some record of how signally he was favored by God while engaged in drafting one part of the constitutions; and these favors, we know, are of less importance than the larger sum of those received while drafting the remaining parts. To aid his memory and to impress his resolutions more deeply on his mind, Ignatius was wont to write down from day to day all that passed in his soul, all the heavenly lights and visitations with which God regaled him. His humility, however, made him burn all such manuscipts; only one accidentally, or rather providentially, escaped the fire. It was found in a chest after his death, written entirely in his own hand, and was published in recent years.[1]

Therein we see how fervent was his prayer, how frequent and long continued his tears, how often the excessive consolation of his soul broke forth and overflowed even to the body, how his heart failed to beat, his voice faltered, his breath became short, his speech left him, and all the veins of his body pulsed visibly. Therein, too, we see how his intellect was enlightened and enriched with extraordinary and almost uninterrupted revelations of the Most Holy Trinity, of the Divine Essence, the procession, properties and operation of the Divine Persons, how he was schooled in that most holy mystery, both by hidden interior lights and by external and sensible signs. Neither were these visitations brief, nor these divine favors short-lived; rather they were not

1. P. Ribadeneira, Vida de S. Ignacio, Lib. IV, Cap. II, Barcelona 1863.

seldom of long duration, extending over many days; they clung to him at home and abroad, and were so overpowering that they left him absorbed and exalted like a man whose body lived on the earth and his soul in heaven.

Thus is Ignatius portrayed in the words of Father Ribadeneira, an eye witness and faithful recorder of what he had heard from other eye witnesses. Let the reader here conjecture what took place in the drafting of one after another of the constitutions; let him add thereto the eight-days' trance, the visions of Jesus, which in Manresa alone did not fall short of forty, the apparitions of the Virgin, the almost incessant ecstacies within and without the Cave; let him add, moreover, the favors received from 1523 to 1554 in Barcelona, in Jerusalem, in Alcalá, in Salmanca, in Paris, and during his long residence in Rome; and then let him recall Ignatius' statement to the effect that "massing together all the helps God had given him and all that he had learned, it still seemed to him that in all he had not gained so much as on that one occasion," namely, in that "Eximia Ilustracion." The human mind loses itself in the contemplation of this bottomless, shoreless sea.

The reader's admiration increases still more when he recalls a conversation of Ignatius with his secretary, Father Polancus, who relayed it to Father Ribadeneira in the following words:[1] "Ignatius was wont to speak of his own personal matters with great frankness and without the slightest fear of vain-glory. When I told him that persons who did not know him could at times suspect him of boasting and vain-glory, he said that there was no sin that he feared less than that. He added, moreover, that he did not tell the thousandth part of these divine favors, thinking it inexpedient to say more because, as he hinted, his hearers would not understand. Thus spoke the man of whom Father Ribadeneira writes[2] that "he very seldom used terms which in Latin are known as superlatives because they generally tended to outrun the truth? And yet this same man, so measured and deliberate in his statements, did not hesitate to assure Lainez, that marvel of erudition and philosophical and theological science, that he had learned more in one hour (presumably the time that the 'Eximia Ilustracion' lasted) than Lainez and all the doctors of the world could

1. *Monum. Ignat.*, Ser. IV, Tom. I, p. 395.
2. Vida de S. Ignacio, Lib. V, Cap. VI.

teach him." He says more. "After reading many lives of saints," writes Father Ribadeneira, "Father Ignatius told Lainez that, although he did not compare himself with the saint, and did not think himself a saint, but rather a miserable sinner, still, if there were no greater things in the lives of the saints than those which he had found recorded, he would not, for his part, barter what God had communicated to him and what he had experienced in his soul for what he had read."

(*To be continued*)

NOTES FROM VIGAN*

Reverend and Dear Father Editor:—P. C.

Perhaps the following narration of a little incident of war, occuring just a short while before the armistice was declared in November, 1918, may not be without interest to the readers of the Woodstock Letters.

On Wednesday evening, October 9, 1918, Reverend Father Rector, Father Bolet, received a telegram from Manila worded as follows: Tell Father Superior the Apostolic Delegate to Philippine Islands, Monsignor Petrelli, wishes to confer with Tompkins. It is convenient for said Father to come as soon as possible. Algue. Rev. Father Superior was in Vigan at the time, having accompanied Bishop Hurth some ten days previous on the latter's return from Manila. I waited until Friday morning, and then Rev. Father Superior and I went together to Manila. We reached Manila about 2 P. M., and at five, accompanied by Father Algue, I called on the apostolic delegate. He said that the government was going to deport the German priests of Abra. At that time there were three, including the Father Superior, awaiting, in our San Josè College, Manila, transportation, or deportation, I should better say. The apostolic delegate declared that the government had assured him there was ample evidence of their guilt, but that neither the evidence nor the names of those giving it could be made public, as all reports had been received under pledge of secrecy. But the govern-

Note.—This letter is an account of the false charges of German propaganda made against the Fathers of the Divine Word during the late World War. *Editor.*

ment had offered the apostolic delegate a special investigator to whom names and evidence would be shown. At first Governor General Harrison had named a secular, to whom the apostolic delegate objected. Then the Governor General permitted the apostolic delegate to name an investigator, and His Excellency thereupon named me, as an American, of whose loyalty there could be no doubt, as one too knowing the country and language of Abra. Here the Governor objected on the ground that I would be too partial. He finally waived his objection, as the following letter shows:

HEADQUARTERS PHILIPPINES DEPARTMENT,
DEPARTMENT INTELLIGENCE OFFICE,
MANILA, P. I.,
Oct. 10, 1918.

MONSIGNOR PETRELLI—

SIR:

Colonel F. R. Day, chief of staff of this department, has directed me to inform you that he has furnished to the Governor General of the Philippine Islands the information on file in his office in regard to the priests of the Northern Province, and has requested that the same be sent to you providing there is no reason to the contrary. The chief of staff has also spoken to the Governor General with reference to investigation of the alleged conditions, and he suggests that you cause the Rev. J. J. Thompkins to report in Manila for conference. It is believed that you will be able to obtain complete data of facts from Rev. Thompkins provided he is assured the protection of yourself and the Holy See, in order that he may not afterwards be persecuted by those investigated. The Governor General has assured the chief of staff that should you order the Rev. Thompkins to Manila, and decide it essential that he be designated as a special investigator, the Governor General will appoint him as such, with full authority to examine all evidence that may be on file.

Very respectfully,
HUGH STRAUGHN,
Captain Philippine Scouts,
Acting Department Intelligence Office.

Colonel Day, chief of staff in the Islands, General Green, the commander in chief, being in Siberia, seemed to be in charge of all these proceedings. The apostolic delegate told me that he had the highest respect for the Colonel, who seemed anxious that every opportunity be given the Fathers to be cleared of the charges against

them. He said my work would be simply to find among the people of Abra opposing evidence showing that the Fathers had said nothing of a compromising character. He suspected that all the charges had been formulated by the Aglipayans, who, from the beginning of the work of the Fathers in Abra, had shown themselves hostile to the missionaries. This view the Colonel would not admit; he had been in the Islands but a short while, and could not conceive how a large number of men could deliberately testify to false accusations. I was then to be the investigator of these charges against the Fathers, appointed as such, both by the apostolic delegate and the government, and furnished with everything necessary for making the investigation. Before accepting, I said it would be necessary to consult Rev. Father Superior and obtain his advice. As Rev. Father Superior had been unable to accompany me that afternoon, the delegate invited Rev. Father Superior, Father Algue and myself to dinner the following day. The apostolic delegate having repeated the explanation of the preceding day, Rev. Father Superior permitted me, for the good of the church, to begin the work. I was to see Colonel Day the following morning. But that very morning, in the *Manila Daily Bulletin*, appeared in great headlines the startling report: "Hun propaganda plot unearthed in Orient. So-called missionaries its agents." I had suspected that the movement against the Fathers was not only Aglipayan, but also masonic, a movement, under the cloak of patriotism, really directed against the whole church. So Bishop Hurth had indicated the preceding month when three—the first three Fathers—of Abra had been deported. Protesting against their being sent away, the Bishop said to the Governor General: "You are not injuring the Kaiser by the deportation of these men; you are not injuring the German people; you are not injuring the Fathers themselves, but you are making an attack on the Roman Catholic Church." This seemed, according to the Bishop, to put the matter in a new light to the Governor General. To me the publication of this "unearthed plot," just at the time when I was about to begin the investigation seemed more than casual, and I suspected that it had been done purposely to make my investigation useless. In the evening paper of the same day, *The Manila Times*, the publication was repeated under the words, "Will Deport Holy Worders" (The Fathers are of the Society of the Divine Word). Having read the morning paper, I

judged investigation useless, and went to the residence of the apostolic delegate and told him so. He made light of the matter, said it was only newspaper talk, and urged me to go ahead, offering to speak with Rev. Father Superior again so as to calm my scruples. Accordingly he returned with me to the college, and though Father Superior, who had not yet read the article, was of the opinion it was useless to investigate, however, on the insistence of His Excellency, he again consented to go ahead. So I went to Santiago, headquarters of Colonel Day. Shaking hands, he asked me from what part of the States I had come; and to my answer, New York City, said: "I come from New York myself." Seating ourselves he began: "This is a most serious, a most important matter—a matter of our country." He asked me, "Do you know anything of the case?" "I answered no." "Are you a subject of the Bishop?" "No, I am a Jesuit, and not under the immediate jurisdiction of the Bishop." He paused a moment and then striking the table with closed hand, the Colonel said emphatically: "*The Bishop must go.* I know it is un-American. But the conditions of war time demand it." This statement was somewhat startling to me. I had visited the Colonel under the impression gained by my instructions from the apostolic delegate that I was to investigate the *German Fathers*, and there I learn that the whole investigation is against the *Bishop* and the *Bishop alone.* From another source I learned there were some seventy affidavits against the Bishop. On his last return from Manila to Vigan, he had complained that though there were accusations against him, he was not allowed to see those accusations or know the names of his accusers. And now as I gathered from the words of the Colonel, he was to be sent out of the Islands, without any trial, and without a chance to defend himself—as a measure necessitated by the conditions war had introduced. The Bishop, I may add, is an American citizen, though of German birth. The Colonel told me he had refused even the Governor General permission to see the names of the accusers, on the ground that they had given their testimony under a strict pledge of secrecy. I, however, as an investigator appointed by the apostolic delegate and the government, was to be allowed to read the evidence and see the names, but again under the pledge of strictest secrecy. The Colonel said to me: "When you will have seen the evidence you will not wish to go forward with the investigation. The evidence is so conclusive." He asked me if I had any fear of my personal safety, and

while smiling at the idea of any harm coming to me from the Bishop or the Fathers, answered: "It made no difference, since it was all for the country." It is to this idea the words in Captain Straughn's letter refer, "provided he is assured your protection and that of the Holy See." The chief of staff told me then, that if I wished to continue the investigation, the director of the intelligence office would direct me to one or two "good" men in each town to "help" me. I believe the Colonel was absolutely sincere in his proceedings, and that he firmly believed the evidence true, for it seemed to him impossible to have so many witnesses testifying falsely. But I could not help smiling at the idea that the intelligence bureau would furnish me an assistant in each town. For who could that assistant be, but one of those who had formed the accusations against the Fathers, and consequently against the Bishop? The contention of Colonel Day was that "we must get at the man higher up; that he believed the missionaries themselves were good, simple men, who, if left alone, would have attended to their instruction, but had been pushed on by the Bishop;" therefore the chief proceedings must be against the Bishop, and if he were gotten rid of, things would become normal again. At the conclusion of our talk, the Colonel called Captain Straughn, and the latter arranged with me to meet him at 2 P. M., and read the evidence and the names, and meet two men who could "help" me very much. But my conversation with the Colonel had put a whole new phaze on the matter. According to the instructions of the apostolic delegate, I was to investigate the evidence against the German Fathers, but now the case resolved itself into a simple investigation of the Bishop. The Colonel had ignored the Fathers in his talk with me. Again it seemed to me that under these circumstances, I would be ultimately responsible for the deportation of the Bishop. The government permitted the apostolic delegate to name an investigator; the latter had named me, as an American; on my approbation of the evidence, which the Colonel said was so strong that it could not be refuted, both church and state would be free of all responsibility. Another difficulty for me: It is true the apostolic delegate insisted on the fact that I was an American, but if the deportation became an accomplished fact, history would repeat not that an American had approved of the evidence, but that a Jesuit had done so, and so any odium, if any such were to attach to the act, would fall

upon the Society. Revolving their thoughts, I hastened to consult Rev. Father Superior, and entered his room at 11.45, just as litanies were about to strike. The matter was important and urgent, especially as I had made the engagement for 2 P. M. Under the circumstances, it was impossible for me to continue the investigation, especially from the standpoint that the Bishop was my ecclesiastical superior. So we went at once to the apostolic delegate and laid the case before him. He still urged the investigation on the part of the Fathers, but as the government had combined the two cases, and even made that of the Bishop the principal one, I continued to refuse. After quite a long conversation, the apostolic delegate agreed to my view, but asked me to tell the Colonel to send him a note stating my refusal and the reasons why I had refused. On reaching home I telephoned the Colonel to suspend the 2 P. M. interview with the captain until I had another interview with him—the Colonel. To this the latter agreed. As I said before, Monday's evening paper, *The Manila Times*, renewed the charge of a plot by the German Fathers, and this paper included also the German Sisters of Abra—Sisters of the Holy Ghost.

Tuesday morning I called on the Colonel, and stated my reasons for refusing to look at the evidence and continue the investigation. He had called the captain, and when the latter entered, informed him that I declined further investigation, and gave my reason, namely, that the Bishop was my ecclesiastical superior. After a moment's silence, the captain said: "I think he is right;" whereupon the Colonel added, "So do I." At this point the Colonel was called outside, and left me with the captain. "Why," I said, "not give the Bishop a trial and let him defend himself," adding, that I thought that all the charges had eminated from Aglipayan animosity. Juan Villamor, head of the Aglipayans in Abra, former Governor of Abra, and Ilocos Sur, and present Senator from the First Philippine District, had shown hostility to the Fathers from the very beginning, even telling the people of Pilar, an Abra village, not to sell anything to eat or drink to them. The captain answered that Villamor's name was not among the signers, to which I replied that he was a little too wily to appear (I had learned, however, that Juan had sought witnesses in several places). A second enemy, not so much perhaps of religion as a personal enemy of the Bishop, was the provincial engineer, Smith, a dishonor to his name and his religion, for he claims to be a Catholic. Since April

I knew that Smith was seeking information against the Bishop. And what was the motive of his hostility? Because, as Smith himself told me, on one occasion the Bishop had a banquet in the palace, to which he invited all the Americans except Smith. When I told this to the Bishop, he asked, "how could I invite a man so careless in his religion?" When on the occasion of the deportation of the first three Fathers, some six weeks ago, the Bishop had come to Manila to protest the deportation, Smith had boasted publicly in one or two Ilocos towns, saying: "If the Bishop comes back to Vigan again don't call me Smith." The captain told me I was mistaken in my judgment, and explained that some officials had been investigating in Mindanao, where there are many Japanese, and when they had finished there they were sent north. Here, with no idea of investigating priests or Bishop, they had heard so many things against the Bishop that they reported the matter to Manila, whereon a special investigator was sent. At this time, the Colonel again entered the room; he had promised the preceding week to send the evidence, without the names of the accusers, to the apostolic delegate, and asked the captain if it had been forwarded. The captain informed him that the evidence had been sent on Saturday to the Governor General's office, and did not know whether it had been forwarded from there. Calling up by 'phone the secretary of the Governor General, the Colonel inquired if the evidence had been forwarded, and received a negative answer. To a question proposed by the secretary, the Colonel answered: "He is sitting right here by my side and refuses to investigate because the Bishop is his superior, and I think he is right." It was then agreed that the captain should go to the Governor General's office in the afternoon and see about the forwarding of the evidence to the apostolic delegate. Having chattered a little longer with the Colonel and captain, I departed.

How completely innocent the Bishop is; that he was the centre of the storm is shown by a telegram sent by him to the apostolic delegate on the afternoon of October 16, 1918; it read: "National Defense Society telegraphs provincial government, German plot. Demand immediate investigation and chastisement." (Chastisement of course of those who are accused of German plot). A day later, Monday's *Bulletin* reached Vigan, and drew forth another telegram from the Bishop to the apostolic delegate, urging the German Superior to make protest

to the Governor General. Meanwhile, on October 17, the three German Fathers had gone to Fort Santiago to be photographed, have their finger prints taken, etc., looking upon this as a sign of their departure within two or three days. I do not now recall the day on which they were finally deported from the Islands, where during some ten years their apostolic zeal had done so much good for souls. What would have been the final action of the government with regard to the Bishop, I do not know. He had put the case in the hands of his lawyers who assured him that as an American citizen he could not be deported without trial. The armistice of November 11 put an end, however, to all further actions on the part of the government. The Bishop remained, so did three German Fathers and one German Brother. On my return from Manila to Vigan, I saw an American army officer, Major Stone, I think was his name. He had been in the north about a month. A few days after the proclamation of the armistice, we had a victory parade in Vigan, and on the Sunday afterwards, a messenger from Major Stone called on me, and said the Major wished to have a talk with me. We arranged for 10 A. M., and at that hour the Major presented himself. He said he had one or two questions to ask me about the Bishop. He asked me, first, if I had heard the Bishop utter any disloyal remarks? I informed him that before America entered the war, the Bishop had been outspoken in favor of Germany, but when America entered the war, he had been very careful. He then asked if the Bishop had had any quarrel with his priests? (Three priests were among the accusers of the Bishop). I informed him that as the Bishop was at times nervous and excitable, it might be possible that he may have spoken a little harshly to some of them. "That is just what I thought," answered the Major. He then continued: "I have been appointed final investigator in this matter, and my word or decision will be final. I have been all through the three provinces or four, from which the accusations have come, and I did not find a single word of evidence against the loyalty of the Bishop or the Fathers." He condemned the government for using men of such a despicable character, secret service men, as had been used to gather evidence. He told me that in one case money had been given a woman to go to confession and speak of the war to one of the German Fathers, while in another province, two women had been offered money to give false evidence against the Bishop.

The latest items I learned about the case, a short time before leaving Vigan, in February of the present year, 1919, were that the Governor General, Harrison, had received a cable from Wilson saying: "Re-open Germans' case. Want nothing but justice." Whereupon the Governor General had declared that "we drop the whole case and let the Germans return."

I heard too that the Fathers were accorded most shameful treatment on the way to America; that they were kept in the hold and allowed only half an hour's walk on deck each day. Two of the six have died—one surely from the effects of ill treatment. On reaching Chicago, I called on these good confessors of the Faith in Techny, some thirty miles out from the city. It seemed to me that the Abra Superior, Fr. Michael Hergesheimer, showed clearly the effects of all he had suffered for the Faith. They were still "interned," and still practically under government supervision.

With it all, they have not lost their love for their spiritual children from whom they were so cruelly torn, and are anxiously, prayerfully, awaiting the day when the bars of injustice will be let down, and they will be allowed to return to the Philippines and resume the splendid work they were doing for Christ in the salvation of souls.

Following is an extract from the copy of the protest against their deportation which, at the suggestion of Bishop Hurth, they sent to the apostolic delegate:

JOHN J. THOMPKINS, S. J.

MANILA, P. I., October 15, 1918.

THE MOST REVEREND MGR. JOSEPH PETRELLI, D.D.,
Archbishop Tit. of Nisibis,
Apostolic Delegate to the P. I.,
MANILA, P. I.

Your Excellency:

We, the undersigned German missionaries from Abra, P. I., have the honor to submit to Your Excellency our most energetic protest against the accusations from Abra against our loyalty, upon which the Government of P. I. has declared to deport us to the U. S. A.

We hereby solemnly declare, state and certify, that we, in our words and acts, always have been loyal to the Government of the U. S. A. The accusations against our loyalty reported to the government we must reject as malicious calumnies.

1. We always have complied exactly with the regulations given to us by the government. Even the rigorous interpretation and applications of June 29, 1918, practiced by the station commander, P. C., of Bangued, Mr. Sapale, we complied with, namely: to start and to arrive at the hour and minute fixed by him on our passes; not to visit the convent of the town which we passed through; not to visit the Christians of our residence.

2. All our teachers (more than 40), all the pupils of our schools (over 2,000), all the boys living in our houses, all the Catholics who visited our houses and churches over the whole Abra Province, can witness that they never heard disloyal words, or saw disloyal acts, done by us. We ask that these witnesses may freely and frankly tell their own opinion, and bear witness to our conduct before an impartial investigator.

3. The small province of Abra, where we worked, supplied relatively the highest number of soldiers for the Philippine Constabulary and National Guard. Many of them were educated in our schools; others were in our houses or otherwise connected with us. The mission district of San Juan, municipality of Dolorez, sent not less than seventy soldiers.

4. We always have been anxious to teach our pupils and Christians to be good and loyal citizens, to love and respect the government. To prove this it will be sufficient to mention the solemn and imposing festival, annually celebrated in the town of Tayum, in which the pupils of all our schools take part, in order to honor the *Great Washington*, the *United States* and the Government of the Philippine Islands. In this way we did our best to fill the hearts of our pupils with patriotism and true love for their government.

In this year, 1918, the solemn festival, held in Tayum on Washington's birthday, was presided over by the Provincial Governor of Abra; in his speech he highly praised the work done by the Missionary Fathers through their schools. The Deputy of Abra, in his speech, said: "I state that these schools conducted by the Missionary Fathers and Sisters are even better than the public school."

5. Through the superintendent of the private schools, Manila, we sent various amounts to the American Red Cross. The sums were not so big, it is true, but we collected them in our schools, notwithstanding the difficulty of gathering money from these poor Tinguians

and Abra people. In some cases we even loaned the money to the pupils in order to gather the amount.

6. The policemen and the Philippine Constabulary in Abra have been zealous in watching over us everywhere. The Belgian Fathers, O. Vandewalle and S. Devease, who were with us during the months of August and September, can witness the untiring activity of the Abra policemen and constabulary in watching over us. At all our divine services policemen or constabulary soldiers were present. Upon our arrival in any town or place, they immediately came to us asking for our passparts. They watched all our movements.

They never accused us of disloyalty or forbade our divine services because of any suspicion against us. They never brought witnesses against us in their offices. That may be considered as strong evidence to prove our innocence.

The following pass was issued in Bangued, on September 28, 1918, by the Provincial P. C. of Ilocos Sur-Abra.

"*Memorandum for the Chief of Police, Lagangilang:*

"Father Henry Burschen, a registered German subject, residing at Lagangilang, Abra, requested that the Chief of Police of Lagangilang be authorized to issue to said Father Burschen a pass whenever he wants to visit the municipality of Dolores, or barrio Banbangeag, Bucay; his request was granted, and you are authorized to issue a pass for this priest when he visits either Dolores or Banbangeag.

(Signed) I. V. AGDAMAG,
Prov. Commander P. C."

7. Still more anxious to watch our words and steps and acts have always been our religious enemies, especially the Aglipayans. These men who burnt down the convento of La Paz, the chapel of San Juan, who destroyed the lumber prepared for the new convento at Dolores; these men who often times threw stones on the conventos of La Paz and Dolores, who disturbed the religious procession, who killed the chief sacristan in the solemn procession at San Juan, Dolores; if these bitter enemies would have been able to bear witness against us and our loyalty with true and just arguments, they would have done so long ago, and not secretly, but openly and publicly, in order to destroy publicly and before all the people our work and our good reputation.

8. Since our arrival in Abra, we had and still have bitter enemies (specially sectarians and Aglipayans).

They hate us not only for our being Catholic priests, but also for being white people, "estranjeros" as they say. These men making use of the war time and the actual mind of the government towards us as Germans; these men have resolved to drive us away from Abra. Last June, we have been told, some our enemies have held a meeting in Bangued, Abra, and made the resolution to bring us out from Abra. They are rich and powerful men, who easily can abuse their position and influence to find dozens of witnesses with promises as follows:

You will be the biggest friends of the government when you testify against the Germans.

You can accuse them secretly, and you will not have to appear before the court to prove your statements.

The Fathers never will learn and hear your name, and so on.

There will be also characterless subjects who are ready to swear affidavits ten times for one peso,

Probably many of these witnesses will have said that they are Catholics in order to strengthen their statements against us.

But there are Catholics who are rotten, and by such Catholics oftentimes the priests are calumniated.

Your Excellency, we have felt obliged to make this emphatic protest. For not only the Mission of Abra and ourselves are defamed by these accusations and our deportation, but also the Catholic Church, whose priests we are. We beg Your Excellency to submit this protest to the authorities who have ordered our deportation.

Your Excellency's
Very faithful servants in Christ,
JOSEPH STIGLER,
WILLIAM FINNEMANN,
BRUNO DRESCHER,
MICHAEL HERGESHEIMER,
Superior,
FRANCIS BLASCZYH,
HENRY BURSCHEN.

Here are some extracts taken from a report of the deportation. The report was written by the Rev. William Finnemann, of the Society of the Divine Word:*

On September 23, 1918, at 11 A. M., I was called up by the intelligence office and requested to be with my

*Father Thompkins sent us the following note, dated Oct. 12, 1920: "On October 28, 1920, six German Fathers of the Divine Word, under the direction of Father Miguel, will return to the Phillippines."—*Editor.*

baggage in Fort Santiago, Manila, at 1 P. M. Some days before, I had been there, and my pictures and fingerprints had been taken at that time. Arriving at the said office my baggage was inspected, and I had to write a short history of my life.

At 1.30, the baggage was loaded on a truck, and we three priests were told to sit on the said truck. An officer of the intelligence office took us to the harbor. At 2 P. M. we were taken on board the U. S. Transport Thomas, and put behind lock and iron bars, together with about twenty-five military prisoners, white and colored. Everyone had to carry the heavy trunks himself down to the prison. The heat in that overcrowded room was almost unbearable.

The boat left at 4 P. M. Shortly after, twenty-three men were taken out of the prison and locked up in a cage fenced with iron wire screening. We three priests were among these twenty-three men. The cage was about 14½ by 20 feet, and besides the twenty-three men, there were about forty pieces of baggage in the cage. Though we had less room and less air than those left in the prison, we were glad to be out because of the prisoners.

Towards night we three priests requested to see the officer in charge. We were taken to a man whom we asked to give us three Catholic priests a separate room in which we might be able to perform our priestly duty during the trip. "Why do you want another room?" said he. "Because we are Catholic priests, and we want to live as such," I answered. "What does it matter that you are priests, I have no room for you." I answered: "The air in the cage is too bad, I got an awful headache in these few hours, and it is so crowded that we cannot say our prayers therein." He then said to the guard: "Take these three men on deck for half an hour." And away he went. We were taken on deck for half an hour, the only exception or privilege granted to us three priests through the whole time of our internment.

The door of the cage was always locked, day and night; a guard was outside from whom we had to get permission to go to the toilet. A guard took us to the toilet.

On September 23, Father Stigler was put with three other interned to clean the dishes, scrub the floor and the tables of the dining room. During the whole trip, we had to scrub and clean our cage by turns.

On September 24, the interned were allowed two hours on deck, and from September 26, four hours a day. But when at Guam we were in the cage for more than forty hours without getting on deck a single minute, and the two portholes were guarded by a soldier.

On October 11, we reached Honolulu, where we stayed till October 14. For over eighty hours we were shut up in the cage. The meals were brought to the cage. Not a single second were we allowed to go on deck to breathe fresh air. A petition sent to the commanding officer, asking that permission be granted to the interned to go on deck for a short time was refused, although attention was called to the fact that fifty hours had elapsed, at that time, since the interned had been on deck.

During the days of our stay in the harbor of Honolulu, the dishes of all twenty-three men had to be cleaned in one bucket of water.

On October 15, all the German interned, except the sick, were ordered to clean the bathrooms, toilets, etc., of the boat. No exception was made for the priests.

On October 22, we reached San Francisco at 2.30 P. M. At 4 P. M., we were taken out of the cage and transferred to the ship's prison, where the rest of the German interned were, together with many white and colored military prisoners. Later on, the white prisoners were taken out.

On October 23, the colored prisoners were moved away. This morning none was allowed to go to the toilet. An open bucket was placed in the prison, right at the side of my bunk, for toilet purposes. In the same room we had to take our dinner. In the afternoon we were taken one by one to the toilet, but we had no recreation granted on deck during all the time we had to stay in the harbor, i. e., from October 22 to October 25. All meals were taken in the prison, and the dishes were cleaned in a bucket of water.

On October 25, at 9.30 A. M., we were taken to Fort Mason. Major Pardee treated us very well; food was good, but sometimes insufficient. We were guarded all the time. During the night, a barrel was placed before the door as a urinal, which the interned, by turns, had to empty every morning into the toilet, which was at some distance. No exception was made at all for the priests. We had to clean our barracks and sweep the street in front of it. Later on, we had to prepare and carry fuel for our stove.

On November 29, we were transferred to the presidio

of San Francisco. Here we all without exception were put to work. We had to sweep the rooms of the interned and the rooms of the guard, clean the windows, scrub our room, carry coal, clean the toilets and the wash-basins, scrub the wash and bath rooms, do kitchen police work, peel potatoes and onions, clean the dishes, pots, etc., scrub the tables and dining room and the kitchen. I once had to whitewash some barrels used for dumping purposes.

On November 27, we priests sent a written petition to the commanding officer of the presidio to "ask the favor of attending Roman Catholic religious services" on December 1. We had had no service whatever since we left Manila. The answer was: "This request cannot be granted at the present time. By command of Brigadier Officer McClernand; E. L. Grisell, Captain, U. S. A. Adjutant."

Tractatus De Deo Creante, XX, 774; Auctore Blasio Beraza, S. J., Oña, Spain, 1921.

This is an excellent book—in some respects the very best that has appeared on dogmatic subjects for many a long year. It is at once thorough in treatment, clear in thought, logical in reasoning, and simple in style. Whilst not discarding speculation where it serves a useful purpose, the author wisely emphasizes the positive side of dogmatic theology, giving to every question he treats the most complete historical setting that is at all feasible in a book intended for theological students. Nor does he merely cite long extracts from every available source, but he discusses his authority with an ease, assuredness and pertinency that makes them living witnesses to the truths he sets forth in his theses. This, as every one knows, is a matter of vital importance in these days of historical research run riot.

The book contains three main parts. The first treats principally of creation as referred to the material universe, dealing with the efficient, exemplary and final cause of the world. To this is added a discussion of the different cosmological systems, in reference to their bearing upon the interpretation of the first chapter of Genesis. The second part offers a very complete treatise on the Angels—their existence, nature, distinction, properties, elevation, fall, and their relation to the visible world. The third part, which treats of man, discusses two main questions: Man's origin and his nature. In the former of these discussions, the unity and antiquity of the human race are thoroughly investigated; whilst in the latter, man's constitutive elements and their union come up for scientific and theological investigation. These three main parts are followed by an appendix, which goes thoroughly into the question of God's natural providence—the meaning of providence, its objective reality, its scope, and its practical working out in the affairs of the world. To the whole is added a complete and well arranged index.

It is an excellent book—but with a distinction. As a reference book, to be placed on the professor's desk and in the students' library, none could be better; but as a text-book it has its serious drawbacks. In the first place, it is too voluminous—not too diffuse, but too voluminous. It contains only about one-fourth of what our students are supposed to see in one scholastic year, and that one-fourth takes up 749 large pages of text. Then the separation into two or three volumes of matter that should be treated in one, is awkward and expensive. Hence as a text-book it falls short of the ideal, but as a reference book it is superb.

Nos Bibliotheques. Organisation, Utilisation, Conservation, Gestion, Direction. J. De Ghellnick, S. J., Bibliothecaire et Professeur au College de Louvain.

This pamphlet of eighty pages is a reprint from the *Nouveaux Essais Pédagogiques*, a periodical published for the use of Ours only. Father De Ghellnick, the author, is librarian of our college, Louvain, Belgium. Evidently he has had much experience in the care and management of libraries. He has made a careful study of his subject, as the list of works on the management of libraries, given on page two, very clearly proves. In all the rules and principles and suggestions which he gives, the author has but one aim, namely, to make it easy and helpful for all Ours to consult our library shelves. A glance at some of the chapters will, we hope, whet the appetite of our book lovers and students and librarians to read over carefully this excellent essay on the management of libraries. There is a chapter on the material arrangement of the library. The chapter on catalogues is one of the best. Indeed, everything that goes to make our libraries what they should be for Ours, from the buying of the book to the kind of lectures for the lender or the borrower of a book, is included in this interesting study. Our librarians will find it a most useful aid in their office.

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Arthurus Vermeersch, S. J., periodica de Re Canonica et Morali. 9us Tomus, n. 2. 1 Nov. 1920.

The second number of the ninth volume of the *Periodica* opens with a dissertation on "Vicars and Prefects Apostolic" according to the present law embodied in the Code. It contains, moreover, many decrees of the Holy See, of which the more important are supplied with notes and commentaries.

It is the intention of the editor to complete, as soon as possible, the publication of all the other decrees which have been issued by the Holy See until the year 1920, inclusive. The editor will then be able to resume the regular publication of the *Periodicals*, with running commentaries on the new decrees as they will be issued by Rome.

OBITUARY

Father Edward I. Devitt
(1840-1920)

In the town of St. John, New Brunswick, November 26, 1840, Edward Ignatius Devitt was born. He came of good old Irish stock, in whom the faith was strongly implanted. Consequently no time was lost in presenting the infant for baptism. The parish register records the administration of the sacrament to Edward, November 28, 1840.

While Edward was yet a young boy, his father decided to leave New Brunswick, and together with his family he moved to Boston. Here, in the North End section of the city, which was then practically coterminous with the limits of St. Mary's parish, the Devitts took up residence. The North End section had, up to the previous generation, been altogether Protestant, but the opening up there in 1836 of a permanent parish gradually changed the religious complexion of the area. At the time of the arrival of the Devitt family, the parish had only lately been committed to the charge of the Jesuits by Bishop Fitzpatrick, and the new pastor, Father McElroy, and his assistants, were engaged in composing the differences which had arisen between two factions of the congregation, a difficulty which had grown quite serious over a span of years, and had been largely responsible for the transfer of the property from the hands of the secular clergy. Under the prudeut and resourceful guidance of Father McElroy all troubles were soon forgotten, the factions died out and the parish entered on a half century of remarkable progress.

Father Devitt's father became deeply interested in the parish and its expansion, and from the start provided himself a valuable lay auxiliary to the parish priest. In this way, Edward, through the example of his father, came within the circle of influence of the Fathers at St. Mary's, and the gentle light of a future religious vocation began to illume his soul. This was fortunate, for in that day St. Mary's could boast of no parochial provision for the education of its boys, and it is quite possible that, guided entirely by the harsh and wayward doctrine of the Boston Protestant Public School, Edward Devitt would have wandered from the path leading to the religious life.

Father McElroy, who had had the honor of establishing the first Catholic free school of the country in Frederick, Maryland, did, indeed, make provision for the education of girls. The bringing of the Sisters of Charity, and later, the

Sisters of Notre Dame de Namur, to St. Mary's, and the opening of a girls's school there were among the first acts of his pastorate. But financial difficulties precluded all hope of a boys' parochial school until the very close of Edward Devitt's elementary education. Then an incident occurred, worthy of note in this sketch, because of its important bearing on Catholic education, an incident of such an insulting and aggravating nature, that the self-respect of the whole Catholic body of Boston would have seriously suffered had not some action been taken.

On March 14, 1858, a Catholic boy in the Eliot School, a public school situated on Bennett street, North End, was severely and cruelly flogged for thirty minutes by a teacher because he refused to recite the Lord's prayer and the ten commandments as they appear in the Protestant bible. Several others suffered a like fate, and as a consequence of this infringement on the freedom of religious belief, the four hundred Catholic boys quitted the school in a body. The Rev. Bernadine Wiget, S. J., afterwards Father Devitt's friend and superior at Gonzaga College, Washington, took the situation in hand, and made a direct appeal to the men's sodality, of which he was director, and in a short while obtained sufficient funds to provide a school of their own for these youthful confessors of the Faith who had so valiantly resisted bigotry within its very breastworks. The incident is of immense importance in understanding the origin of the New England parochial school system, though it was very many years before its full significance was appreciated.

Four years previous to the above events, Edward Devitt had entered the famous Boston High School, where he made the full course, graduating with high honors in 1857. Throughout his schoolboy days his marvelously retentive memory had aided him greatly in his studies, and he began then the building of that immense structure of fact and statistic, that afterwards was to make him a valuable and ready reference on many varied subjects, a sort of walking Jesuit encyclopedia.

From Boston High School he went to Holy Cross College, and completed the freshman and sophomore years there with the same distinction that had attended his earlier studies. It was here in 1859, that he met Father Villiger, then Provincial of the Maryland Province, and made application to him for entrance into the Society of Jesus. Father Villiger accepted the young postulant, and on July 28, 1859, Edward Devitt entered the Jesuit novitiate at Frederick, Maryland. Here, in the seclusion of the eighteenth century Maryland town, under the guidance of the illustrious and saintly Father Paresce, he laid the foundations of a spiritual edifice which was to endure for more than sixty years.

During these years the civil war cut across the life of the nation. The long years of acrimonious discussion and

debate had finally unloosened the forces of passion, and the North and South went into a bitter war. As both armies traversed the Monocacy Valley, the calm routine of religious life was more than once interrupted by the tumult of battle. The novices and juniors at Frederick experienced the thrill of attending the sick and wounded on the occasions when the house was taken over by the military authorities as a temporary army hospital. In the midst of the fratricidal struggle, after spending two years in the study of the classics, young Devitt moved to the bustling area of the national capitol. By 1863, the year in which Edward Devitt arrived there as professor for Gonzaga College, then situated at 10th and G Streets, N. W., Washington had completely settled down to the serious business of the war.

The tyro professor found his new berth in the heart of the North West section a very desirable one, and before long, was hard at work instructing his classes in the rudiments of the classics and mathematics. Edward Devitt was a thorough and painstaking teacher, one who inspired and won to himself students who remained loyal to him ever after in life. Years later, in his declining days at Georgetown, when he was quite forgotten by the world in which he had lived, and all of his own generation had gone home to God, it was a solace for him to pass an occasional pleasant hour with one of the "old boys," who, although weighted with age, had not lost any affection for his boyhood professor.

His life as a scholastic teacher in the "Old Seminary," as Gonzaga School was then called, was typical of his whole career. Though of fearless opinion and independent view, he shunned notoriety. Hence it is not remarkable that the diaries and other records of the college at this period make no mention of his name.

His own diary* of this period is of more assistance. In this we see Devitt as a vigorous, conscientious teacher, intent upon the production of a high type of Catholic citizenship. The names of all the students of these years he carefully preserved in a note book found among his effects when he died, and about each he possessed what information he deemed necessary to secure the best results from the training he was sent to give.

His role and that of his colleagues was particularly hard because of the war. Washington was, on account of the government, dominently Northern in sympathy, but there was many a Southern adherent within the District limits. No doubt the factious spirit found itself within the school at times, and the young professor was called upon to calm the troubled waters. Certainly, some difficulty of this character was experienced at Georgetown College, Gonzaga's sister institution.

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*Father Devitt kept a careful diary for the full sixty years of his religious life.

The entries in the diary during these years are more interesting than those of any subsequent period. They manifest an exuberant, progressive young spirit, eager to bring home to the students committed to his charge the importance of a sound cultural education. He showed himself the opponent of what he termed "old-fogeyism," and strikes a jubilant note in an entry when he records the introduction of Quackenbush's Rhetoric at Gonzaga College.

Father Devitt spent the full six years of his teaching at the High School on G Street. He had come to the Capitol in the midst of the war, when the forces of Lee and McClellan had fought each other to an impasse, and Great Britain was on the point of recognizing the Confederacy. When Devitt left the city in 1869, peace had come, though the gaping wounds of a nation torn in four years of strife were not nearly healed. The Great Emancipator had gone, murdered at the hands of an assassin (and Father Devitt and the Gonzaga boys had marched in the funeral procession that bore the body to the grave), and much of the ideal for which Lincoln had fought was finding no place in the business of reconstruction upon which the country was entering.

It must have been, therefore, with varying hopes and fears about the immediate future that the young scholastic, to whom his country's history had always been of intense interest, turned his back upon Washington and sought the remote quiet of Woodstock for his final years in philosophy and theology.

1869 was the year of the opening of the new Jesuit House of Studies at Woodstock, Md., and Edward Devitt was among those enrolled in the first year of philosophy. Here he spent the seven years of his higher studies. Whatever may be the judgment of his contemporaries on the productive period of Father Devitt's life, certainly during these years of formation he enjoyed a high reputation among them for solid, unostentatious piety, and sound learning and scholarship.

It was at Woodstock that Father Devitt, and many others who followed him, first experienced the thrill and sense of power of being able to communicate the doctrine of Christ by the spoken word to a Catholic congregation, for on Sundays the simple folk gathered from the countryside at the college for Holy Mass. This was after his ordination, which occurred on Laetare Sunday, at the hands of His Grace, Archbishop Bayley. On this occasion, ten others were ordained with him, and Father Devitt survived them all.

Now begins the long and active career of Father Devitt. For more than thirty years he taught philosophy at Woodstock, Holy Cross College, Worcester, and Georgetown University. In the intervals he filled several executive

positions,* but he never displayed those gifts which constitute the organizer or great leader, and hence, although he occupied all but the very highest positions in the gift of the Society, these periods mark the more unimportant phase of his career.

It was as the expounder and interpreter of Catholic philosophy, and as an enthusiastic expert in American Catholic Church history, that Edward Devitt displayed his ability and learning, and became known to a wide circle. Too much cannot be said, for far too little is known of his silent work in the classroom, or of that class of men he so well typifies, who during the last quarter of the century were engaged in the labor of instructing the chosen Catholic youth of the country in the sound principles of scholastic philosophy.

But Father Devitt enjoyed teaching. He was persuaded that this was pre-eminently the mission of the Society. His gifts of mind and temperament, supplemented by long years of painstaking scholarship, fitted him admirably for his part in the mission, for Father Devitt was himself beyond all else a typical educational product of the Society's distinctive curriculum. He was the first alumnus of Woodstock College to be chosen for a place on its faculty. He had in a very true sense a rounded education, and in his long career was called upon to teach at one time or another, philosophy, science, the classics, modern languages and mathematics. Indeed, he taught all these branches of knowledge with more than average ability. This is his chief but not best known claim to have his name live among us.

For it was an authority on Maryland Colonial History and early American Catholic Church History in general that Father Devitt became known to a wide circle of scholars. It must have been because of his early antecedents—of frontier birth and New England environment, and a natural instinct for the preservation of every document of the least importance, that there was in him a curiosity to know, and a talent to investigate the beginning of things. Its development during the years of his studies is difficult to trace, for the reason that at no time did he devote himself to the formal study of American Church History, but, commencing as a hobby, it gradually came to be the absorbing interest of his life.

The first productive evidences of this interest are to be found in the WOODSTOCK LETTERS, 1879-82, when Father Devitt was editor of this historical publication. In the pages of this journal, in several interesting papers, he brings to

*Father Devitt was Prefect of Studies, Holy Cross College, 1877-79; Rector of Boston College, 1891-94, representative of Maryland-New York Province, at the Procurators' General Congregation, in Rome, 1902. The visit to the Holy City, the heart of the Church and the Society, remained always one of the most cherished events of Father Devitt's life.

light much valuable information concerning the early ecclesiastical settlements in the Maryland, Rocky Mountain and Californian territories. Subsequently, from 1895-1913, he was a constant contributor on similar topics to the records of the American Catholic Historical Society. In the interval, in leisure moments from the classroom and the ministry, Father Devitt devoted himself to a close study of the history of the Church in America, particularly of its early foundations in Maryland. As he grew older he became the recognized authority on this subject, and he was constantly in receipt of letters and inquiries from all quarters. He was always most prompt and courteous in giving his correspondents the information desired, though few of those who thus appealed to him realized the amount of time and labor some of their requests demanded. By work of this sort, by private correspondence and personal contact with students of American Church history, rather than by historical productiveness, Father Devitt exercised an influence as a scholar. Father Thomas Hughes, S. J., the author of that able and authoritative work, "The Society of Jesus in North America," frequently in conversation, and more than once in his volumes, acknowledges his indebtedness to the profound and accurate historical knowledge of Father Devitt. It must be said, however, that as in the case of that justly celebrated historical scholar of the nineteenth century, the late Lord Acton, what Father Devitt gave to the public from his long years of research was negligible, and in this respect, to many of his friends and admirers, Father Devitt's work was a disappointment; and yet by some of those who would criticize, his worth was too lightly appreciated. On the day of his death, a prominent member of the American hierarchy, Bishop Shahan, Rector of the Catholic University, himself a historian, declared at a public meeting: "For erudition, knowledge of sources and the faculty of sound criticism, we shall not see Father Devitt's equal in our generation." During his later years at Georgetown College, through the generosity of Dr. Dudley Morgan, he was enabled to collect a special library of books relating to Maryland, and he devoted such care and discrimination to this work, that now the Georgetown Collection of Marylandia ranks among the very best in the state. For years Father Devitt was a member of the Columbia Historical Society, the Maryland Historical Society and the American Catholic Historical Society. In the latter organization he was quite active, and in 1895 was selected by the society to deliver one of the three public lectures of that year; subsequently, 1904-1909, he served as a member of the committee on historical research. His contemporaries all speak of his "profound interest and accurate knowledge of American Catholic history," and in this sphere, it is not too much to say that his death is a serious loss. The last, and in some respects the greatest historical labor

in which he ever engaged, one which he was pushing to a conclusion when death swept him away, was a history of the Maryland-New York Province of the Society of Jesus. In the construction of this work he was confronted with the problem of impressing into the space of one volume, historical data that might normally have been developed into several volumes. Never possessing marked literary gifts, and being endowed rather with unusual powers for investigation than elegance in expression, he failed here to meet the high hopes held forth by his brethren, for a complete record of the Maryland Province from the hand so well equipped to write it.

Though of warm-hearted disposition and loyal to every human association, Father Devitt, in his personal life, occupied a somewhat isolated position among his fellows. Perhaps this was due to his own estimate of things, and the character and methods of study he adopted; but certainly his aloofness was emphasized by poor hearing and poor eyesight. With him these faculties were never keen and really inhibited much valuable work in his later years. He remarked more than once, with a touch of sadness, that it would be impossible for him to attend some important meeting where he had been bidden, for the simple reason that he would be unable to hear the speakers well and take part with quick intelligence in the discussion.

These imperfections in the physical man, together with a naturally serious disposition, made Father Devitt, before his time, much of a recluse, and to the generations of his brethren who came after, more of a name than a personality. Long before he became a gray-haired, elderly man, he was looked upon as one of the *Patres Graviores*, whose sound, calm judgment and well-weighed expressions of opinion were listened to with respect. Being of unemotional temperament, his opinions, based upon the extensive knowledge he possessed, deserved the credit attached to them, for they were not easily colored by prejudice or passion.

And this characteristic reflected itself in his spiritual life. His piety did not lie on the surface. The spiritual side of the man was so perfectly adjusted that it might almost have passed unnoticed. Yet greater praise could scarcely be given one who had been a Jesuit more than sixty years than that he was faithful all these years to the daily spiritual exercises of his religious life. Greater fidelity than this is hard to imagine, and the source of such vitally spiritual action can only be the love of God Himself. This is the epitaph of Father Devitt and his work. He died January 26, 1920, at Georgetown College, Washington, D. C., and his remains were placed to rest in the little graveyard within the college grounds.—R. I. P.

Father Ferdinand A. Muth

"This is he who for the love of Christ hung upon a Cross, and for His law endured a passion." So read the text of the first sermon at the new novitiate of St. Andrew-on-Hudson. It was January 18, 1903, the sermon was on St. Andrew, and the preacher was Ferdinand Muth, then a first year junior. Little did he and those who listened think that the text would prove to be a fitting one to sum up the short span of years that were to be his. For his days were few, since he was not thirty-eight when God called him home, yet all of them were well filled, and when the day of garnering came, he was to "enter into the grave in full age, as a heap of wheat is brought in its season."

His early life need arrest our attention slightly, for though these years were passed in sinlessness and were walked in the presence of God, they were not the years that have left deepest impress on those who knew him. Ferdinand Muth was born in Baltimore December 27, 1883, and was baptized in the Cathedral of that city. He entered the Immaculate Conception School December 3, 1889, and finished in June, 1896, passing thence to Calvert Hall, whence he was graduated with honors in June, 1900. When he had made his general confession in preparation for his First Holy Communion, he told his aunt with evident satisfaction that he had told his biggest sin first, and it was that he had set the house on fire. It seems about a year previous, when living at their old home, Ferdinand and his brother were playing with matches. A lighted match dropped on the clothes-hamper, and the resulting fire did considerable damage to the room. Doubtless it had been impressed on his little mind that he had done a great wrong, and so out it came in his confession. He was as happy as a bird that such a load had been lifted from his shoulders.

Ferdinand's whole life was spiritual, but with a sense of humor, and no matter how much he teased or twitted, one could never be angry with him. He served at the Immaculate altar from his eighth year until the day he left home to become a Jesuit, when he begged the privilege of serving two Masses. His character was always the same, for from his earliest childhood, he had that sweet, lovable smile for one and all. He was always looking to the comforts of those around him, at home and abroad.

He frequently spent his vacations at Whitemarsh, and used to take long sick calls with his old friend, Father Jeremiah Coleman, S. J. He always said that he received his vocation in the dear old Immaculate Church, on the feast of the patronage of St. Joseph, when eight years old. "Aunt Margie" had told Ferdinand and his brother to pray hard to know their vocation on that day. When he came home he

told his aunt in a whisper, that at the elevation of the Mass, something told him he was to be a Jesuit, because St. Aloysius was one, and no matter what priest asked him that question, he always had the same answer. His influence with the youth at school, sacristy or home was remarkable.

Ferdinand entered the novitiate at Frederick, Md., September 7, 1900, at the age of seventeen years. He early showed what proved to be his outranking virtue, strength of piety. No weakling he, nor a goody-goody to mistake formalism and externalism and mere avoidance of sin for sanctity. He took his will into his own two hands, and he formed and fashioned it as a strong man would. From the first he was completely and maturely satisfied. His first Christmas he writes home: "I am sure it will contribute to your happiness on Christmas day to know I am thoroughly happy and contented; for as I have our Lord, Who is God, I have all things, and when I have all things, I must naturally be contented. Pray for me that I may persevere." This note of perseverance was uppermost in his mind, for he had a healthy distrust of self.

Of these same days his master of novices said: "From his entrance into religion he was satisfactory in every respect. His home-training and earlier education had prepared him for our mode of life. From the start he manifested a remarkable spirit of generosity in the service of God, and pitched his level high in the spiritual life, and was willing to pay the price to live up to his lofty standard. He knew, indeed, that the great thing in the Society is not in having a high ideal, but in the constant struggle to realize it in his daily life. Being good in a pale, anemic, temperamental way was never enough for his generous soul. He modeled his life on our younger saints, and, as far as could be judged, he became in a short time a close copy of them."

Very early in his religious life, symptoms of the disease, which ultimately caused his death, manifested themselves. There was question of dismissing him from the order, but the argument used by the master of novices to prevent this was that a similar method of procedure would have robbed the Society of a Stanislaus, and so Father Muth was providentially left with us to encourage us by his life of suffering, nobly and manfully endured. Shortly after his first vows, he went to a sanatorium in the Adirondacks, in 1903, and later, in 1904, to Los Gatos, California, when after a bit of study for himself, he taught the rudiments of Latin to the juniors. Of these days one of the juniors writes: "He taught Latin to the novices, and for many years after his departure to the East, his methods were remembered as ideal for that work, and all accounted the classes as fruitful. Personally, coming into the juniorate as I did in March, he did a world for me in the capacity of private instructor, especially in Greek. He was kind, quite eager for spiritual conversation, and frequently sought to introduce it."

In 1907, he came East practically in a dying condition. After another sojourn in a sanitorium at White Haven, Pa., he went to Woodstock for his philosophy. During all this period of absence from community life, he was away only in body, but not in spirit. In one of his letters written shortly after his arrival at Woodstock, we read: "It seems that I have at last awakened after a long, painful dream." After pulling his crippled way through philosophy, he passed immediately into theology. His one written and spoken thought was always: "God grant that I may be able to go on to ordination." It was only with the greatest husbandry of his slender strength, for he had about one-half of one lung sound, that he could continue in the course at all. Periodically he was forced to give up and go back to bed. In fact, that was what vacation frequently meant for him, a period in bed to gain enough strength for another lap of the grinding race that he must run before he might mount the altar steps. Shortly after passing into theology, he was attacked with tubercular rheumatism, which was extremely painful. It was really pitiable to see him crawl down to class. Yet, crippled in hand and foot and back for months, he writes: "I am beginning now to enjoy my condition and not to attend to it at all. You might imagine that I am gloomy and sad in the midst of the little sufferings that Our Lord has sent me. On the contrary, I am happy and lighthearted as a bird in the early morning. It is all our Lord's goodness to me, and you must help me to thank Him." Again he writes: "Coughing horribly, looking fat and pleasant, and enjoying life pretty generally." Such a man surely had taken hold of his will and wielded it as he wished. His one plea was for sanctity. "Pray earnestly for me . . . that I may become a holy Jesuit. I don't know that I shall ever be very learned, or that I shall have health enough to do much for souls; but thus much I ambition—an intense love for Jesus crucified, and for humiliations and sufferings, a tender devotion to our Lady, and perseverance unto death in the Society of Jesus."

These are not words that might spring from any, even the most tepid of us, in rare moments of elusive fervor. All who knew the man will vouch that they are the frank interpretation of his heart's deepest craving. Again he was telling his own life's story when he wrote to a stricken comrade: "Do be brave and cheerful in the midst of your difficulties. You have a great work to do, though perhaps not in the way that nature would like, or in the precise manner forshadowed by the dreams of boyhood." It was during theology that he found himself quite puzzled as to how he might centralize and focus the slender strength he had on some definite work. Lacking the stimulus of the foresight of future efficiency in studies which would be useful only to teachers, he frequently put the problem to the Spiritual Father, Father

Jerome Daugherty, S. J. Finally, one day "Father Jerry," as he was affectionately called, said characteristically—"son, you take up moral theology," and then proceeded to show how this specialty would be the best for one in his depleted state of health. This cut the Gordian knot, and was looked upon as God's own answer, and Father Muth's companions could all attest that he did know his moral wonderfully well. One of them was wont to say: "Whenever Father Muth contradicts an assertion of mine in moral, I go and look it up."

Pluck and prayer pulled him along. He had the devotion of having the blessed candle burning at different times for the Holy Souls, and never went into an examination without notifying the folks at home to have it burning for him at the appointed hour.

Finally the days of ordination came, and it required all his own tremendous will-power to stand the ordeal of the long ceremonies. Seated huddled and coughing in the little entry way that leads from the epistle side of the altar into the sacristy, he waited his turn each day—and when it was all over went to bed to try to patch up his wasted energies. But it was the goal he had lived for, and death would be a small price for such a boon.

After his theology he made his tertianship, during which he wrote: "The winter was very trying on me, and during the past two months a bit of rheumatism helped to make me happy." Completing his third year, he went to the Gesu, where the sum total of his work consisted of a few hours in the confessional each week. Yet even this was too much, and within a short time he was completely wrecked. A period at the hospital, a longer period at Dermady Sanitorium, and then his "coming home" to St. Andrew's, where he passed the last fifteen months of his life. Those who were there with him know in some way the good he did, for God alone knows the entirety of his uplifting influence. He was a general favorite with the younger men of the community, and his room was frequently crowded with visitors during the time of recreation. Here are the written comments some of these passed upon this strong man, who, while lashed hopelessly to his bed, could find it in himself to be the source of much sunshine and joy to those around him.

"It would be stating the known truth, to say that Father Muth was a most strict observer of all rules, a man of prayer, a spiritual man, a man 'of the exercises.' But his observance of rule was not that stiff, impossible observance which would never consider the circumstances of any situation. It was an observance which made us admire his great obedience and constancy, and which, in truth was pleasing to everyone." Again—"The first time that I went to see Father Muth, I went to do him an act of charity. Ever after that first time, I knew that I was doing myself an act of charity.

When I came out, a full hour later, I felt it was one of the quickest and happiest hours I had ever spent."

"When I came to Saint Andrew's in December, 1919, I had never met Father Muth, although I had heard much of him from Father O'Rourke and others. Our rooms were not far apart, and it was not long before I introduced myself to him. At first my visits were short and infrequent, not, indeed, that I should not have liked to be more with him, but because I was fearful of being a bother to him. He was very weak at that time and was obliged to keep his bed. When we got to know each other better, and this feeling on my part was gradually wearing away, I told him of it. He then assured me that he would tell me frankly if he felt tired, or if it were desirable, for any other reason, to end our chat. After this I spent a considerable time with him every day.

"What impressed me most in him was the intensity of his zeal for souls. There was evidence of this in nearly every talk I had with him. For one who was physically so weak, it was remarkable with what forcible earnestness he could talk on the devotion to the Sacred Heart, and on the power of that devotion to bring the warmth of God's love into men's hearts. It had been his ambition, he told me, to preach especially that great devotion, but since it was not God's will to permit it he would do his best to inspire, with that same desire, the young men who came to visit him. If among them there are not now some future apostles of the Sacred Heart for our colleges and for our pulpits, it is not for any lack of effort on his part to encourage and inspire them. There was nothing artificial about Father Muth. He was by nature straightforward and honest, and this, coupled with an unobtrusive but genuine piety, was, I believe, more than anything else, the secret of influence with the young men who came so faithfully to see him.

"He knew that he had gifts, perhaps unusual ones, which, if he could cultivate them, would be of use in the work of the Society, but he resigned himself to the sacrifice that God demanded of him.

"He did not himself take to the smaller devotions, though he did not discourage them in others, as though for him, whose days were to be so short, there was no time left for them. His devotions were the big ones: the Sacred Heart, bound up as it is with the Blessed Sacrament, our Blessed Lady and Saint Joseph. He asked to have the picture of the Sacred Heart placed where his eyes would easily fall upon it; and a few days before the end, he asked me to find for him a picture of Our Lady, not an art picture, as he said, but a good plain one. More than a month before he died he asked me to get for him Lessius' "Names of God," and this I would often see in his hands resting on the bed. He said that it was a great help to him merely to glance at one of the names, and then to turn it over in his mind for sweetness and comfort.

"We did not often speak of death. It was not long before I felt, that while he knew that death was not far away, he preferred to prepare himself for it with brighter considerations. His was a bright nature, and he liked to go over the days of his boyhood, and his too short experience, as a Jesuit, with the boys in Philadelphia. There was nothing concerning the Society that was not of interest to him, and he loved to listen to, and talk of, plans and methods for the improvement or extension of its work in the Province. I brought Father Chan, our Chinese Jesuit priest, to see him, and this gave occasion for many pleasant talks about the work of our Fathers in China, of which I was then reading. All this helped in some measure, as he seemed to desire, to keep his mind from dwelling on himself and his fast failing condition. He had very little pain, but much discomfiture at times, under which he showed great patience, and even cheerfulness. Brother Dockery was a good angel to him. It would be hard to find a more efficient nurse, or one more devoted than he was to him.

"It is usual with very sick people to accept such delicate attention as is received in a more or less matter-of-fact way, and as quite to be expected, as indeed, according to our spirit they are surely, but his gratitude and appreciation for them found frequent expression. He was never done talking of the goodness of the Society to him in allowing him to die here among his brethren. This, he said, he had strongly desired, but had little hope of, because of the nature and the advanced stage of his illness, and he gave the credit of it mostly to Father Minister, his good friend. He firmly refused to allow any personal gifts, delicacies and so forth, to be sent him by members of his family, who desired greatly to do something of this kind for him.

"The community made a strong appeal to heaven for his complete recovery, if it were God's Holy Will, through the intercession of the five Jesuit Martyrs of the Commune. He joined with us in the novena, but he told me that his heart was not in it; that he did not really wish to get well. He had long recognized, he said, the fruitlessness of his former hopes and ambitions, and was fully resigned to the inevitable, and he could not bring himself to renew these hopes now when he felt himself on the very threshold of eternity. As the days drew near to the end, and he became too weak to say his beads, he asked me say them for him, not aloud, as my own labored breathing would not admit of it, but silently at his bedside so that he might join with me in spirit. He knew the end was near, and to one who came to his room he said: "Its been a long, hard pull." He asked me, should I be with him at the end, when he might seem to be unconscious, not to take it for granted that he could not understand and follow, but to keep repeating the three aspirations which were always in his heart—

"Most Sacred Heart of Jesus, have mercy on me!"
"Oh Mary conceived without sin, pray for us who have recourse to thee!"
"Good Saint Joseph, pray for me!"

"The end came unexpectedly and without a struggle, at 4.15 A. M., on the 16th of March, and within half an hour of that time I was saying Mass for his pure soul in the little infirmary chapel, adjoining his room, at the very altar where he himself had offered up the Holy Sacrifice as long as he was able. Under his pillow when he died was found an "Imitation of Christ" and Lessius' "Names of God." I cannot but look upon it as a very special favor from heaven to have been permitted to be in such close touch with so noble, so generous and so saintly a character as was good Father Ferdinand. His life here was full of inspiration for the young men, and his influence will not soon fade from their lives. He was a true Jesuit."

The good brother infirmarian (Brother Dockery), who was devotedness itself to him for months, thus characterized the man: "He never complained once, no matter what happened. I used to ask him if it didn't make him get out of patience coughing and getting up so often. He never complained, and he was always happy and was willing to die, and knew that he was going to die. He did not say much. He was always in good humor. I never saw him out of sorts once. He was always a gentleman. He couldn't thank you enough for the least little favor. He was a holy fellow. Of all I ever took care of, I never took care of a holier fellow. My, he was a holy man!"

When the juniors were making a novena to the Five Martyrs of Paris, the day before the novena's close, he said: "Just think—if I am cured,—but I feel I haven't strong enough faith." Then evidently as an act of blind faith: "I don't know what I'll ask to do—Fordham, perhaps, or perhaps to stay here—but I'll do whatever I'm told. Just think—to draw a breath of air—I haven't known what it feels like for fourteen years."

Speaking of the approach of death, he remarked that consumptives sometimes lose their mind a few days before the end. "Oh! that will be hard," he almost groaned, "but Our Lord can have it. I promised Him, and He can have it."

On March 12, four days before his death, he scrawled from his prostrate position in bed his last letter, which was received home the day before he died: "I know you must be worried about me, so I want to send you a line to reassure you. The doctor was here today and said that there was nothing wrong with my heart that he could find. However, I am exceedingly weak, and my cough is very annoying. But I am surrounded by every care and attention, so that things are made as easy as possible for me. Let us leave all to the Sacred Heart. God bless you all." The old strength

of penmanship is gone, the writing is a scrawl, but the heart behind the hand falters not, for he is brave enough and thoughtful enough to try to offset any anxiety about him that the dear ones at home might entertain. Thus died one whom all look upon as a saint. His death day was March 16, 1920.

Father Muth was not a man to parade his piety or to tell every chance comer of his struggles. Only to his very closest friends, and then at rarest intervals did he tell of the fight to down the Xaverian ambition that was his to be up and doing in study and in work for souls. To one, who himself was goaded on by strong ambitions, he shook his head knowingly and said: "No man knows what it cost me to give up on the very threshold of life all my ambitions in study-lines." As he lay calmly in bed, day after day, for months at a time, so repeatedly in his short life, few of those who visited him knew how the caged lion chafed at the bars, and how mercilessly he quelled the incipient rebellions of his imperious will.

His bravery, however, was his ranking virtue, and it was a bravery best described in a little clipping he once sent in a letter:

> "One dared to die:—In a swift moment's space,
> Fell in war's forefront, laughter on his face;
> Bronze tells his fame in many a market place.
>
> Another dared to live:—the long years through
> Felt his slow heart's blood ooze, like crimson dew,
> For duty's sake, and smiled. And no one knew."

No, no one knew from his lips, but those who lived with him knew from his life. As a Jesuit friend wrote to him at his ordination: "The thought of your priesthood has made you brave—oh, so brave—and we who love you for yourself and for the example of unflinching courage you have given us, are glad today that at last the reward has come."

He realized, to use his own words, that God had given him "an intellect quick and keen, a ready will and a sympathetic heart." A former teacher writes of him: "When he came to my class as a first year philosopher, his intellect was quite mature, and it was, moreover, wonderfully brilliant. He grasped difficult points with facility, and discussed them keenly in an orderly, unemotional manner. Had he been well, I am convinced that his career in the Society would have been brilliant."

Knowing all this, Father Muth made the great holocaust God asked of him, and made it as heroes do—silently. Extremely sensitive naturally, he dreaded and hated the life to which his illness reduced him, but he manfully accepted God's Holy Will. At times, though rarely, and then only in the secrecy of confidence, one was allowed to look into his soul. He wrote once to a Jesuit friend in 1910, when in philosophy, just after his return from his long stay in the

sanitarium: "The past couple of years have been for me a series of anxieties and failures and disappointments. Though by God's goodness I have had my periods of sunshine and fair weather, still I have been through considerable suffering of mind and heart, and at times the clouds have been black and heavy. In consequence I have lost most of my self-assurance (would you believe it!), and have become timid and half distrustful of others. This feeling takes its rise not so much in the conduct of others as in myself—for I have had such experience of my own utter wretchedness that I can hardly see any more why anybody should be interested in me." Later on, the same letter: "And as to my spirits —why I laugh more than any man here, surely as much." Again: "Now don't think that because I am somewhat unwell, I am therefore testy and ill humored—*difficilis et tetricus*—rather I am all smiles." Thus the bravery of his strong will made markedly present in his soul the virtues of cheerfulness and equanimity.

A fellow-Jesuit of California writes: "I think Father Muth's dominant trait was his unalterable equanimity. He seemed to live in the hands of God, if we can use such an expression. As you know well, this evenness of temper did not make him inactive. He was always punctual when he was able to be out of bed. He was a hero of patience and resignation, though none could outreach him in zeal. His life was really an inspiration to *work* cheerfully for God. Who could mistake his wistful smile under teasing and his ready repartee in his inimitable grace of manner?"

Another writes: "He was an amiable man. I never knew him to fail of cheerfulness, and this dispite his many sorrows. For besides his own cruel and racking sickness, he had other cares, some too sacred for publicity, and others not so sacred. Sickness and death were frequent in his family, and quite naturally, his folk sought him for consolation, and never once did he fail them. He was always peaceful and cheerful; ever teaching them to look to God for hope. I have seen him abed, racked with a harsh cough, and yet a slight pleasantry would make his eye light up with mirth, and he would forget his struggle for awhile. Thus did he go through life, and a holy life it was indeed. Not long before he died, I saw him at St. Andrew-on-Hudson. He had changed so much that I was shocked at his appearance. I felt he was not himself until we began to talk, and then I saw how little the flesh counts. He was the same as ever, kindly and cheerful." Surely the words of the psalmist may well be placed in Father Muth's mouth: "All these things have come upon us and we have not forgotten Thee." "They that fear Thee shall see me and shall be glad, because I have greatly hoped in Thy words."—R. I. P.

Brother John A. Fortescue

A tried and true friend of St. Ignatius' Church and Loyola College, Baltimore, was taken from us when Brother John A. Fortescue was called to his reward on Tuesday morning, April 27.

In 1878, twenty-three years after the Fathers first came to Calvert and Madison Streets, Brother Fortescue was assigned to our church. By all he was known as "Brother John," for there was another "Brother Fortescue," his own brother, both by blood and religious ties, who preceded him at Loyola. There was also resident at the college at this same time, "Mr. Fortescue," remembered by the older members of our congregation today, as the venerable man with the long white beard and the long white hair, the guardian angel of the large Sunday School of those days; the friend of the children, and their "Santa Claus" for many years, at Christmas. He was the father of the two Jesuit brothers, and at the age of eighty made his Jesuit vows. He was supposed to have been then on his death-bed, but recovered and lived for six years more, being succeeded in his office of college porter by Mr. Lapsley. The two brothers spent more than 105 years in the Society of Jesus, and sixty-one successive years at Loyola, "Brother Dan" being stationed at Baltimore from 1859 to 1878 and "Brother John" from 1878 until his death in April last.

John Aloysius Fortescue was born at Salford, near Manchester, England, on March 13, 1842. He came to this country with his parents, Patrick and Mary Fortescue. The family settled in Philadelphia. A couple of years later, August 25, 1852, Daniel entered the novitiate at Frederick, Md., being then but nineteen years of age. John went to St. Patrick's School. Afterwards, he entered the employ of a firm of importers of French silks and laces. He kept their books and soon became manager of their entire business, the French language which he had acquired making him a valuable aid to the concern. When the firm retired, John went into the same business himself with a partner, and was established at 37 and 39 Strawberry Street, Philadelphia. Needless to say the qualities that distinguished him in his after-life as a Jesuit showed themselves in these days of his business career.

A gentleman of the old school, affable and courteous to all, full of energy and attentive to details; a man, too, whose religion was everything to him, whose piety was unobtrusive but pervaded his every act, such was the future Jesuit.

He still attended the church of his boyhood, St. Patrick's, was prominent in every parish activity, and was very helpful to the pastor, Dr. O'Hara, later Bishop of Scranton.

His generosity and charity to the poor was a reflection of his generosity and love towards God, which moved him to do still greater things for the Master. The thought of a life

given over entirely to God in religion was in his mind for some time.

No doubt the example of his brother Dan, who was stationed at Philadelphia from 1856 to 1859, had its influence upon him. He was now thirty years of age, prosperous, and with every earthly reason to continue in his successful career. But God called and he heard His voice. He had ever been devotedly attached to his parents, so he first made arrangements by which his father was to live at Loyola College. He then entered the novitiate at Frederick, Md., on November 18, 1872.

We have no details of his novice life. We can only conjecture from what we saw of him in later years, that the former importer-merchant began with all the simplicity of a child to lay deep foundations of humility and charity and zeal for God's glory. With the exception of one year passed at Woodstock, the ensuing six years were spent at Frederick. Instead of the silks and laces from France, he took care of the wardrobes of the community; his business ability was utilized by his being commissioned to do the purchasing for the house. In 1878, he was sent to Loyola College to begin what proved to be forty-two years of useful devoted service in the church and college. He was assigned to the same work that his brother Dan had had at Loyola during the preceding twenty years—bookkeeping, sexton of the church and buyer. In coming to Baltimore, he had the consolation of having with him, for ten years, his father, to whom he had been so devotedly attached. Brother John's duties brought him in contact with many of the leading business men of the city, with the parishioners of the church, and with the parents of the students. His cheerful disposition, his affable manner, his gentle patience endeared him to all. The business man appreciated his intelligent business methods, the parishioner and parent were charmed by his gracious attention and gentlemanly courtesy. And so the even tenor of his days passed on, days into months, months into years more than two score. The spirit of self-sacrifice that caused him to renounce bright worldly prospects for God's sake accompanied him to the end. Few that met him realized the deep interior spirituality that was the source and the soul of the noble qualities they admired in him. His Jesuit brothers had opportunities of noting the exact religious life he led, his careful observance of every rule, and unwillingness to seek for himself any exemption. Even a few days before his death, when asked if he would not remain in his room and rest, he replied: "No, no! I must attend the community exercises with the others."

Those who knew him well remarked his great devotion to the Blessed Virgin. His nephews usually visited him a few days during the summer, and when he took them for a walk into the suburbs, he saw to it that the little party recited the rosary together on their outing.

Though suffering for some time from an affection of the foot and from bronchial trouble, Brother John, brave soldier that he was, refused to relinquish his post, though he might have been seen at times holding to the wall for support, and pausing for rest every few steps, as he went up and down stairs. Even on Sunday, the day he was taken to the hospital, he had dressed himself as if to attend to his customary duties. The following evening he had grown much weaker; he accompanied, as far as his feeble strength would permit, the prayers recited by one of the Fathers, remaining conscious and with a look of deep peace upon his face until the end. At half-past three, on the morning of Tuesday, April 27, his frail body, worn out by nearly half a century of toil in the Master's vineyard, his great soul went to God laden with the merits of a life-time of self-sacrifice.

The Office of the Dead was chanted in our church at ten o'clock, Thursday, April 29.

The Mass of Requiem was offered by his nephew, Rev. Joseph A. Fortescue, S. J.

His body was taken to the cemetery at Woodstock College, where his father and brother lie buried.

There, three little stones, each with its S. J. after the name, mark the graves of a father and his two sons, Brother Patrick, Brother Daniel and Brother John. Father and sons had spent seventy-nine years in the service of our church and college. Brother John was in the seventy-ninth year of his age, the forty-eighth of his life as a Jesuit, and the forty-second of his labors at Loyola.—R. I. P. *St. Ignatius Church Journal.*

Father Timothy O'Leary

On Saturday, November 27, about five in the morning, Father Timothy O'Leary passed to a better life. He was born on September 10, 1844, in South Cork. His father and and family removed to the United States in 1853, and settled at Staunton, Virginia. Imported faith, family prayers, and a Christian home made him staunch enough to withstand the influence of Protestant surroundings.

After completing the grammar school, he was obliged, in order to continue his studies, to frequent an academy conducted by a Protestant minister. He was the only Catholic in the school, and yet he was treated with consideration by both pupils and principal. Besides the other academic branches, he began a course of Latin, a very mild one, which left no lasting impressions on his mind.

He was seventeen years of age when the war broke out. At this crisis the school was practically deserted by the grown boys. I was a difficult time for one who was not in sympathy with the cause of slavery. However, Father

O'Leary's father was too old to join the army, and Father O'Leary himself was too young, at least he was so young that he might very well decline following the colors. However, he did not escape completety; he joined a home guard, and was sometimes employed in conducting Northern prisoners from the valley to the Libby Prison in Richmond. A few such expeditions completely satisfied whatever thirst he might have had for the adventures of warfare.

During his early youth and the progress of the war, the thought of the priesthood often came to his mind, and in 1863, at the time that the South suffered the fatal reverse at Gettysburg, he had concluded to make his way, if possible, to the North, for the sake of following out what he thought, and what his pastor judged, to be his vocation. As there was no possibility of entering on studies for the priesthood in the South, he determined to cross the lines, if possible, and reach the North.

With a goodly sum of gold stowed away carefully in his clothes, he crossed range after range of hills and mountains, in Virginia, and entered the Northern lines near Cumberland, Md. Here he was able to convince the provost marshal that his intentions were pacific, and he succeeded in getting a pass to Baltimore.

His ideas were somewhat vague. He wished to study at St. Mary's Seminary, in Baltimore, the only Catholic college he had heard of, but had letters for Father Paresce, the Jesuit Provincial. Father Parasce happened to be away from Baltimore at the time, in Georgetown, so young O'Leary, a candidate for holy orders from the classes of a Protestant minister, took his way to the Capitol, and had an interview with the Provincial, expressed his desire of becoming a priest, and his willingness to remain in Georgetown in preparation. He would study there, if possible, and expressed a wish to be admitted to the Society, whose acquaintance he made for the first time. On examination he was put in a suitable class. By the end of the year he was accepted for the novitiate, which he entered the 2nd of July, 1864. When his two years of novitiate were completed the question of the vows was settled by his choice. He was offered the date of the 16th of July or the 31st, but his youthful patriotism fixed on the fourth. When his four years training in Frederick were finished, he was sent to teach, as was usual at that date. If he had entered a year later, he would have been sent to Woodstock as one of the pioneers. By command of Father Keller, the new Provincial, all who had completed five years or more of teaching, and those who had finished their juniorate were sent to Woodstock for their studies. Belonging to neither category, Father O'Leary began the first of his six years teaching; three in Georgetown and three in Baltimore. He was fully ripe for his philosophy in September, 1874. In the beginning he showed very little enthusiasm

for the new study, and one can hardly blame him after six years in the class room. It was not easy to assume the mental attitude of a youth at the age of thirty. However, he made the course with profit and success, and his subsequent career was a proof of it.

When he began his theology in 1877, though he could still claim to be a patriarch, his antiquity was not so much in evidence among the theologians. He worked hard, was ordained in 1880, and with some difficulty, owing to health, he completed his fourth year and passed his examen ad gradum. Ill health obliged him to give up his preparation for a time and to leave Woodstock; but after recuperating in Worcester, he took out a new set of points, and was examined before the opening of the scholastic year.

With the exception of his tertianship, which he made at Frederick, 1883-84, the next ten years were spent in teaching philosophy—at Fordham (five years), Worcester (four years), Georgetown (one year). In 1893, he was appointed Superior of the Conewago Mission. The small community did not appeal to him, and for the sake of religious observance, he expressed a wish to live elsewhere. He was sent to Georgetown to teach philosophy once more, and continued there for five years. Next he was at Holy Cross College, Worcester, where he taught a grammar class for one year. For a year he undertook the very strenuous post of chaplain in the City Hospital in Boston. This was evidently too much for his years, so he was sent to St. Inigo's for four years, Leonardtown two years, and next to St. Mary's, in Boston, where he celebrated a golden jubilee. He was back again laboring at St. Inigo's, or Ridge, as the residence is now called, and continued until his health broke down. In 1918, he came to St. Andrew's to enjoy the quiet of the novitiate and prepare for his last account.

Mentally he was keen, alert, logical, not averse to quibbling in recreation, but solid in his teaching, and was much appreciated by his studious scholars in Holy Cross. In body he was tall, florid, energetic. Even when nearing seventy years he undertook to walk from St. Inigo's to Leonardtown. In his youth he stammered a good deal, but by careful watch over himself he managed to conceal the defect, so that in his last few years few would notice the impediment. It was a big cross to him. He was fond of talking, and while attempting to carry on a conversation, the stammering caused him to break up a sentence. Meantime somebody else would cut into the conversation, leaving Father O'Leary's remarks hanging in the air. Sometimes he would resume where he left off, and sometimes he passed over the play to his neighbor. In his later days, he managed completely to conquer his hastiness, or what some would call testiness, and became an agreeable companion in recreation, full of life, anecdote and pleasantries.

He prepared himself last summer for death, and seemed to have had a premonition of its near approach; for he began to look over his papers and tear up those that would be of no interest to anybody, and kept apart those that he might like to have on hand until the moment of death. A note to the infirmarian expressed his wish that these might be destroyed as soon as he died. Two days before his death he complained of what he called acute rheumatism in the chest. It was probably a mild form of angina pectoris. The night before he died, the doctor, the infirmarian and Father Minister judged that there was no reason for alarm, no need to stay up with him, though Father Minister was anxious to do so, and Saturday morning he had evidently risen at the usual time, but a quarter of an hour later he was found lying across the bed, dead or dying. The effort to get up had probably stopped the heart.—R. I. P.

Mr. Leonard A. Murphy

On February 7, 1920, Mr. Leonard A. Murphy, S. J., took to his bed to battle with a cold and fever. That night no success attended the struggle, but on the following morning, nevertheless, he rose to keep an appointment to tutor three students. A higher fever set in on his return to his room, a fever that raged until 11 A. M., when he surrendered his pain-scarred soul to Christ.

The circumstances of his death were but his life in epitome. His death was extraordinary—in the swiftness with which it came, in the lack of attention that the dying man drew to himself. He passed from our midst unobtrusively, but beautifully and heroically. Only a heroic soul could have faced a combination of pneumonia and diabetes with such self-sacrifice as to rise from a sick bed to tutor three boys; and only a beautiful soul, beautiful in its confidence and resignation could have felt the hand of death, and unafraid and uncomplaining have yielded.

But anyone who had known Mr. Murphy in life, might have predicted such a death. Two qualities gleamed in the circumstances of his death, the same two—patience and devotion to duty—both carried to an unusual degree, he chiselled clean and clear in the memory and hearts of those with whom he lived and labored.

No one who lived with him can forget the example given by his daily battle with diabetes. For some time before his arrival at Holy Cross, he had been fighting this disease. For a long time he had refused to fight it, or seem to believe in it. His strong, vigorous health refused to visualize the presence of anything which would cabin his energies or fetter the free-fling of his usefulness to the Society. And it was only when the clamoring disease became peremptory that he was forced

to yield. Then began the long, hard struggle, which was to be crowned, not with what he so ardently desired, increased usefulness as an instrument in the Society's hands, but with the jewel—patience-in-suffering. What this struggle was, how hard on human nature, what untold abnegation it involved, those best realized who daily saw not only the rigors of a wholly unpalatable diet and the weariness of inability to rest, but above all the unfailing will that refused to reckon with these, but marked only the goal—restoration to full usefulness in the Society.

Yet it was to his own ardent spirit alone, that wider fields of activity appeared. For to the vision of those about him, there was no curtailment of his labors. To their perennial wonder, he was doing not only the full complement of work, teaching and prefecting, but found time in addition to take in private those of his class who otherwise must have departed from the precincts of Holy Cross. Night after night he could be found when rest after the day's labor was his by every title, patiently and slowly helping the less talented of his little flock. And not a few who will be graduated from Holy Cross owe their survival and high honor to the zeal and constructive teaching ability of Mr. Murphy.

Nor was this ability of any but a very high order. For Mr. Murphy brought to the Society when he entered not only a fine education and his master's degree from Harvard, but an experience in teaching mature and varied. Several preparatory schools in the United States had been the scene of his labors, as had Porto Rico, where for two years he had been in government service. Besides an excellent and well-ordered knowledge of Spanish, Italian, French and German, he had an unusual grasp upon the classics. These he taught full-heartedly in the traditional manner of the Society, scorning the "scientific" method of the text-books, never losing the opportunity, even in private conversation, to uphold the "artistic" ideal of the ratio. Nature had in fact, made him a teacher. "I could teach that," he once said, pointing to the blackboard, "if it could only listen." Exasperation caused by some of the "intellectuals" before him had elicited the remark, but his boys, commenting upon it afterwards, held it to be the literal truth.

Now if with the advantage of this experience and ability there had been some lessening of effort on his part, if he had capitalized his gifts to the extent, at least, of smoothing his own road beneath the dull weight of sickness, few could have blamed him; no one could have been surprised. But devotion to duty kept him at full tension, and patience was his only palliative. And so the very reverse of what was natural, of what was not surprising, was the case. The merest tyro in learning, the veriest novice in the art of teaching could not have given himself to preparation more conscientiously. His wide experience became but an arch

through which gleamed the remoter possibilities of his class; his unusual linguistic accomplishments put additional roads down which he could carry additional burdens. And those who knew of this minute preparation, of the tedious and endless theme correction, of the laborious Sundays spent over English compositions, could only marvel in deep edification.

Of course, under such conditions, with health as it was, with patience so indomitable, and so minimizing of his sufferings as to deceive many as to their extent, with an ideal of service and duty that out-raced an enfeebled body, Mr. Murphy could not long endure. He became the victim of his virtues; a weak body an oblation to a giant soul. And when on February 11, 1920, he was lowered away amid the deep snows of the cypress-shielded cemetery at Holy Cross, the thought was not far from the minds of the bystanders—that now for the first time in many years was he at rest; God had given him what he had ever refused himself. He had the reward of those who "labor and are spent" for Christ Jesus.—R. I. P.

VARIA

Notice of Loss

We insert this first among the Varia because of its urgency.

Rev. Editor of the Woodstock Letters:

May I ask the aid of your columns in the attempt to recover a lost treasure? This consists in the manuscript music, slides and text of Longfellow's Golden Legend, as given in Woodstock about the year 1884. At that time there were in the scholasticate seven academies among the philosophers for the study and practice of elocution. Each academy was presided over by a theologian. Toward the end of the year, an entertainment was given in the nature of a specimen, consisting of readings from the Golden Legend by seven of the academicians, one from each division. Slides were made by Father John Brosnan, music was composed by Father René Holaind, and was executed by the choir and orchestra, trained and conducted by Father George Fargis. Requests afterward came from several colleges in the Maryland-New York Province, and at least one in that of Missouri, to be allowed the use of the equipment for a similar exhibition in their halls. These requests were of course granted, with the result that the music, slides, etc., were finally lost. Efforts have been made from time to time to recover them, but without success.

The slides might, of course, be possibly reproduced from the original sources, and the selections from the text could be made without trouble. But the music is an irreparable loss. It comprised bell choruses for the first scene, which were very remarkable productions; a harmonized processional chant for the canons entering the cathedral, a sailors' chorus, in the Italian opera style, with full orchestral parts, a pilgrims' chorus, a bass solo written for the voice of Father P. J. Casey, now Superior of St. Francis Xavier's, but then personating the devil in the balcony scene at Genoa, and possibly some other pieces that I do not recollect.

Father Holaind was a most capable musician and a facile composer in any style, at will. To recover these specimens of his skill is worth any trouble that it may cost.

May I ask you to appeal to all of our colleges in the East and West—and perhaps the South—to institute a careful search. All the equipment was included in one box, not more than eighteen inches or two feet in length. That box and its priceless contents are undoubtedly lying neglected and unheeded in the cabinet or other room of some one of our colleges. It belongs to Woodstock and should be returned thither as soon as discovered.

Your servant in Christ,

J. Havens Richards, s. j.

ALASKA. *Accident to Bishop Crimont—Extract from a letter of Father Hubert A. Post, S. J., to his brother, Father John A. Post, S. J.*

MISSION OF OUR LADY OF LOURDES,
KRUZAMAPA HOT SPRINGS,
NOME, ALASKA, Oct. 5, 1920.

Our way of communications, instead of mending, is getting worse, and I know not when mail reaches or leaves, especially in the so-called summer. In winter it is more regular, but of course very slow. Alaska has had a bad falling off. Everywhere the population is decreasing, and good Bishop Crimont will soon be able to cry *Religio Depopulata*. He paid us a nice visit, but it came near costing his life. From Nome he came by dogomobile on the so-called railway. We have a car of our own, but from the track to this place there is a very hard "mush" over the tundra. Had he not found Father Lafortune on his way to Nome, and persuaded him to turn back, he might never have reached Hot Springs alive. Bishop Crimont, upon getting to Nome, expressed his great desire of seeing Hot Springs. So Father Ruppert hitched up the dog team, and they started on the rail, making Iron Creek the first day. The next day they reached Father Lafortune, who was footing it to Nome, and with him as guide they made Hot Spring Station about 2 P. M. Thence they had still eight miles to make, and his Lordship not being well, and not strong, had to stop several times to catch his breath. Father Ruppert came ahead so we might send help, but he, too, found the road heavy, and got lost in the willows after swimming the ice cold waters of the Pilgrim. We had prepared our points, made our examen, and were about to retire, when the Brothers heard some one calling for help. They listened and answered the call. In return they were told that Father Ruppert was lost in the willows and swamps. The night was cloudy, and it was beginning to get somewhat dark. They lit a lantern, and went in search. When getting nearer to the Father, he begged them to go at once across the river and help the Bishop. Father Lafortune was accompanying the Bishop, and twice he had to make the fire in the open tundra to warm up, for the Bishop was getting weaker and was shivering all over, and felt really sick. They finally reached us about a quarter of twelve. His Lordship could not stand up. He had to be carried. We suggested at once a hot bath in the Hot Spring. This, with a warm cup of beef tea revived him, and he slept fairly well in my bed, for we had no other. I improvised a bed for myself in a shed. Father Lafortune gave his bed to Father Ruppert, and he went to sleep in the loft of the barn. These, you see, are real pioneer times. Our visitors felt pretty well after a few days of rest. They stayed eight days, and the Bishop seemed to be very much pleased with the work that had been done under our trying circumstances. The children are really doing very well.

Our summer has been most trying. One storm after another. Rain and cold weather were our portion, and our new house is not completed as yet.

That Bishop Crimont has fully recovered from his mishap, and has always a happy memory of the province is clear from a note to one of Ours in New York:

BISHOP'S RESIDENCE,
JUNEAU, ALASKA, Jan. 19, 1921.

My happy years at Woodstock, my ordination and all the tokens of kindness to me, which I enjoyed with affectionate appreciation in my long stay in the East, two years ago, have created ties and memories which attach me to the province, and which powerfully stir me to recommend you all and your interests to our Lord in my prayers.

Sincerely yours as a brother,
✠ JOSEPH R. CRIMONT, S. J.,
Bp. of A., V.A.A.

ST. ANDREW-ON-HUDSON. *Golden Jubilee of Father Dooley.*—October the 3rd heralded the anniversary of one of the Society's loyal sons. It was the jubilee day of Father Patrick J. Dooley, who now has his name on the honor roll of long service in the Master's vineyard. 1870 saw him as a lad of seventeen, entering the novitiate at Frederick, Maryland, and now, after the toll of fifty years, we find him again within novitiate walls, this time at St. Andrew-on-Hudson, guiding the souls of the juniors in the science of history and in the science of the saints.

It was long retreat time at St. Andrew's when his fiftieth year came, and so there was no outward display on that happy occasion. The Fathers of the faculty, however, duly greeted their jubilarian during noon recreation, and his heart was satisfied with the honor thus bestowed upon him. It was but fitting, however, that the community of which he has been a member for more than two years, should show their appreciation of the glory that was his, and crown his fifty years with a celebration that became his unostentatious life of labor and prayer and love. And so on Saturday, November 6, 1920, we all gathered in our refectory, quaintly decorated in streamers of blue and yellow and white to honor our golden jubilarian. Simplicity was the keystone of our festivities, for simplicity seems the groundwork of his life. There was singing and music and prose and poetry, telling of the fifty years.

Father Dooley's years in the Society were spent in various labors. Novitiate, juniorate and philosophy completed, he spent the five years of his regency in Loyola College, Baltimore; these were followed by theology at Woodstock, and tertianship at Frederick, with a year of teaching between at Georgetown University. The succeeding years were spent at Woodstock, for one year as minister, followed by seven years at St. Joseph's College, Philadelphia, during two of

which he was president of the college and rector of the Church of the Gesú. Then six years of teaching at Loyola College, Baltimore, were followed by two years at St. Peter's, Jersey City, as prefect of studies. After this he went to Gonzaga College, Washington, for two years, and then to Holy Cross College, Worcester. Fordham and St. Ignatius Church, New York, whose fruitful years of achievement he chronicled in "Fifty Years in Yorkville," claim his next eight years, with two more at Loyola College, Baltimore. In 1918, after thirty-five years of toil and active labor in our colleges, he came to St. Andrew's as spiritual father of the juniors, and professor of history.

Here is a remarkable fact about our jubilarian. Father Dooley is the fourth jubilarian of his family in religious life —more than that, he had a brother who was within three weeks of his golden jubilee as a priest when he died. When the good Father was asked if this were true, he remarked: "Yes, and that's not so bad for orphans!"

Thus was told the simple tale of his hidden labor. Rev. Father Rector then addressed Father Dooley in a few graceful words of congratulation and best wishes, and asked him to tell his own feelings of fifty years, to us all. Father Dooley arose, and after joyful applause, gratefully thanked us for our kindness, and wittily likened us to the little boys who were throwing stones at a helpless frog. "The boys," he said, "enjoyed it, but the frog was ill at ease." Such, he exclaimed, were his feelings at being the object of so many compliments. He ended his words of appreciation with the blessed wish that the Society would mother us too in the unborn years till fifty had come and gone.

First Year Philosophers at St. Andrew-on-Hudson.— Crowded quarters at Woodstock made it necessary to postpone the migration southward of the first year philosophers this year, and we have had the unheard-of privilege of imbibing the A B C's of logic and ontology, enveloped in the ascetic atmosphere of the House of Bread. On two weeks notice, during the short vacation, the little family of forty-seven, who had been occupying tertians' rooms on the third corridor, expecting a hurry-call to depart for a rumored new philosophate, devoted their time and energy to creating a "little Woodstock" for themselves in the novice wing of the building. Temporary quarters were ready for occupation before the arrival of the new tertian Fathers on September 1. The outer infirmary corridor was transformed into a dormitory that accommodates almost half our number. The novices graciously yielded us their small ascetory for a study hall, with a dormitory and wash room on the top floor directly above it; and the juniors' aula makes an excellent lecture hall and recreation room.

The makeshift, while it has caused some crowding, especially in the study hall, has adapted itself miraculously

to the whole first year course, allowing even of two chemistry lectures each week, conducted by Father Collins, of St. Francis Xavier's, New York. For the first time in its history St. Andrew's has witnessed a minor logic specimen, a St. Catherine's Academy, and—climax of climaxes!—a Hebrew concertatio! Father Coffey and Father Cotter have been transferred to the St. Andrew's faculty as prefect of studies, etc., and professor of philosophy, respectively.

Activities of the First Year Philosophers.—Colloquia in the Philosophers' Centre of the League of the Sacred Heart. The Devotion to the Sacred Heart. October, *Devotion to the Sacred Heart and its Origin*, Mr. Bunn; November, *Devotion to the Sacred Heart and the Society of Jesus*, Mr. Gookin; December, *Devotion to the Sacred Heart in the Apostleship of Prayer*, Mr. Coffey; January, *Devotion to the Sacred Heart in the Nine Offices*, Mr. Schoberg; *Christmas Colloquium*, Rev. Father Rector; February, *Benefits of the Devotion as Manifested in the Promises*, Mr. Cummings; March, *Benefits of the Devotion as Manifested in the Promises*, Mr. Dulica; April, *Benefits of the Devotion as Manifested in the Promises*; Mr. Harding; *Easter Colloquium*, Father Dooley. Enrollment of Promoters—Feast of the Sacred Heart.

Our Patroness, Saint Catherine, Honored by the Philosophers, November 25, 1920. Piano, *Valse* (*Chopin*), Mr. J. D. Ahearn; *Saint Catherine*, Mr. J. E. Coffey; Vocal Duet, *Wanderers' Night Song* (*Rubinstein*), Mr. J. M. Krim and Mr. E. J. McLean; *Veræ in Manu Facem Sapientiæ Tenet*, Mr. M. J. Harding; *The Poetry of the Hebrews*, Mr. J. J. Scanlon; *Psychotherapy*, Mr. F. H. Schoberg; *Telemachus* (*Rev. J. D. McCarthy, S. J.*), Mr. J. D. Carney; Quartette, *The Day is Gone* (*Gaul*), Mr. J. E. Coffey, Mr. P. G. Conway, Mr. L. F. Herne, Mr. J. M. Krim; *The Seekers of Wisdom*, Mr. P. G. Conway; *An Uncut Page of Jesuit Achievement*, Mr. E. G. Reinhard; Chorus, *Jesu Corona Virginum*, Philosophers' Chorus.

Philosophers' Academy, 1920-21. October 14, *The Field of Catholic Charitable and Social Work*, Mr. Vincent A. Gookin; October 28, *Free Verse and Poetry*, Mr. John M. Maher; November 11, *Milton*, "*Hard as Agate*," Mr. Paul G. Conway; December 2, *Aristotle, Life and Influence*, Mr. Francis A. Sullivan; December 16, Debate—*Resolved: The United States, in the Present English-Irish Crisis, Should Intervene in Favor of Ireland;* affirmative, Mr. Anthony B. Meszlis, Mr. Edward B. Bunn; negative, Mr. William F. McDonald, Mr. Ellwood F. McFarland; January 13, *The Drama, the Mirror of the Public Mind in Every Age*, Mr. John J. McGrath; January 27, Debate—*Resolved: The United States Should Maintain a Large Standing Army;* affirmative, Mr. Thomas H. Moore, Mr. Thomas A. Shanahan; negative, Mr. James G. Carney, Mr. Joseph L. Hisken; February 10, *French Pulpit Orators*, Mr. Edward McT. Donnelly; February 24, *The Winning of the*

West, Mr. Martin P. Harney; March 3, Debate—*Resolved: The Departmental System Should Be Introduced Into Our Colleges;* affirmative, Mr. Patrick J. Cummings, Mr. Horace B. McKenna; negative, Mr. James P. Moran, Mr. Matthew W. Donovan; March 7, *St. Thomas, Life and Influence*, Mr. Anthony B. Meszlis; April 7, *The Logic of Spiritual Exercises*, Mr. Edward J. Coffey; April 14, *Artemis of the Insects*, Mr. Edward B. Reinhard; April 21, *Hypnotism*, Mr. Ferdinand H. Schoberg.

First Year Disputation, February 16, 1921—*Universal Ideas;* defender, Mr. Edward J. Coffey; objectors, Mr. Francis A. Sullivan, Mr. Elwood F. McFarland. *Lecture on Oxygen*—Mr. Thomas H. Moore; assistants, Mr. Edward G. Reinhard, Mr. Raymond P. Sullivan.

Welcome to Father Auguste Bulot, S. J., the Reverend Inspector of Our Scholasticate. Selection, *Come Unto Him* (*Maunder*), Quartette; Address, *The Philosophers*, Mr. McFarland; Verse, *Martyrum Nutrix*, Mr. F. Sullivan; Violin Solo, *Elegy* (*Massanet*), Mr. Hausmann; Address, *The Juniors*, Mr. O'Beirne; Selection, *Ave Maria* (*Arcadelt*), Quartette; Verse, *St. Joan of Arc*, Mr. W. McDonald; Solo, *Sleepy Man* (*Lang*), Mr. Conway; Verse, εἰ δ' ἐλεύθερόν με δεῖ ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα, Mr. Leisner; Finale, *By Babylon's Wave* (*Gounod*), Chorus.

The Domestic Chapel at St. Andrew—A Correction.—The article under this caption in the last issue of the LETTERS contained a statement that the writer would wish to correct.

It has been learned that the altars of Our Blessed Mother and of St. Joseph were given not by the benefactress named, but by another good friend who stipulated that her name must remain undivulged. The candelabra and other altar furnishings were offered by Mrs. S. A. Moore.

AUSTRIA. *Notes from Father Boegle, S. J., Prefect of Studies, Kalksburg College, near Vienna, Austria.*

Father Fiebrich has left Innsbruck, and is professor at Klagenfurt.

Father Hoffman, formerly Regent of Innsbruck Convictus, is Rector of Collegium Germanicum, Rome.

Father Szepanski is professor of scripture and dean of the faculty of theology at the new University of Warsaw.

Father Schwärzler, eighty years of age, is instructor of tertians, Vienna.

Father Abel, seventy-seven years old, just gave a very successful retreat to the Kalksburg boys. These come from Austria, Italy, Jugo-Slavia, Czecho-Slovakia and Switzerland. The Fathers find it very hard to get food enough for the community, and for the children of suffering and impoverished families,—once well to do. They beg stipends. A dollar is worth 350 crowns. The crown is normally about twenty-three cents. The best hotels are charging the equivalent of a dollar a day for board and lodging. "Maybe

things will improve with time. The elections in September, 1920, were even more hopeful than last year. The Christian Socialist party is the strongest, although it is not very powerful, and lacks great leaders like Lueger." This Christian Socialist party is made up of Catholics, who favor democratic ideas,—state control of public utilities (railroads, gas, electricity, banking, insurance, etc.). It is weakened by the fact that many Catholics still vote with the conservatives.

"We live almost entirely off potatoes, flour, apples and cabbage. These are fine; but the boys,—and even we,—should like an occasional change.

BOHEMIA-SLOVAKIA (*Czecho-Slovakia*)—*Papal Seminaries in Bohemia-Slovakia 300 Years Ago.*—In the October number of the LETTERS, a few words were said of the recent establishment of the "Papal Institute" by Pope Benedict XV (cf. Acta Rom. 1919), at Velehrad. This has suggested a few remarks on the Papal Seminaries in Bohemia of 300 years ago.

It was in the days when religious rebellion from Germany, Norway, Sweden, and from England, swept over Europe and dashed against the rock of Peter. This destruction flooded Poland, Hungary, and even our own hill-locked land, Bohemia. A formidable force arose in Spain to stem that dangerous tide. This force was felt in Bohemia, when Blessed Peter Canisius, with a number of Jesuits, arrived at Prague. Their first attention was given to the schools of the land. Soon the Jesuits noticed the depleted ranks of the secular clergy in the then flourishing archdiocese of Prague. Canisius prevailed upon the broad-minded Pope Gregory XIII to found a seminary for the secular priests of Bohemia. This request was granted in the year of 1575. This institute flourished, and in a few years bore abundant fruit. A contemporary of Canisius, Father Kroess, S. J., writes of the institute: "Well educated and virtuous men are coming forth from that seminary. Everyone, to a man, is zealously laboring in the vineyard of the Lord."

Four years later, a more note-worthy seminary was founded by Father Anthony Possevin, S. J., at Olomouc (Czecho-Slovakia), in the year 1579. This distinguished Jesuit became prominent in Northern Europe, especially in furthering the project of uniting the schismatic Russians with Rome. As a Papal Legate, he was sent to negotiate with the then-ruling Czar, John IV. The results were very favorable to the Catholic Church. Many schismatic Russians were brought back to the true fold. Nearly the entire Ukrania turned towards Rome, but only at the price of many trials, and sufferings and the blood of a martyr: Josaphat Kuncewitius. (Bishop and martyr, November 14).

During his travels through Northeastern Europe, Father Possevin realized the needs of those nations, zealous,

apostolic men, particularly from their own ranks, who by word and deed would spread far and wide the true Faith. The training of such men was given over to the Jesuits at the missionary school established by Father Possevin himself at Olomouc. Its doors were thrown open not only to the Slavs, but also to all the neighboring nations. Among the pupils were found students from twelve different nations. This missionary seminary, after a few years, became a tremendous power for spiritual good in lands far and near. In the *Missionary Chronicle* of the institute we find this item dated 1741: "For a period of 100 years, 1,253 priests of various nations were educated in this institute."

During the troublesome times of Maria Teresa this admirable undertaking ceased.

Today this work of bringing back the schismatics to Rome was again taken up by Pope Benedict XV, in establishing the "Papal Institute" at Velehrad. The Jesuits are in full charge.

The *Basilica attached* to the *Papal Institute* at *Velehrad.* As one approaches the Sacred Velehrad, and espies in the distance the Slavonic Byzantine towers of the Basilica, memories flood the soul and joy thrills the heart. Velehrad is the cradle of the Faith in the Republic of Czecho-Slovakia. SS. Cyril and Methodius, the apostles of the Slavs, sanctified its soil; there the sacred remains of St. Methodius are at rest. There thousands upon thousands of pilgrims are yearly made holier and happier in body and soul.

On nearer approach, the entire Basilica looms in sight. Its exterior is unassuming and almost severe in its simplicity. Its architecture is typically Slavonic Byzantine.

In strong contrast, the interior grips one's attention immediately. Its decorations, its architecture, are all neat, rich and gorgeous, and peculiarly Slavonic. It is a palace worthy of its king. This Basilica is unequalled in the entire land. For favors granted, for blessings received, the pilgrims are constantly bringing treasures to add to the glory of the temple of God. Before the main altar hangs a banner of the Immaculate Conception, donated by the Bohemians of America in 1885, in commemoration of the 1000th anniversary of the death of the apostles of the Slavs, SS. Cyril and Methodius.

The Basilica is 240 feet long and 74 feet wide. Around the interior a number of small chapels open into the main body of the church.

The first structure was built by the Cistercians in 1201. They remained there till their suppression (1784). The present larger and more impressive structure was built by them in 1714, not far from the site of the old church. In the year 1735, it was solemnly consecrated. After the suppression of the Cistercians (1784), by the Emperor Joseph II, the spiritual needs were supplied by the secular clergy till 1890,

when this place of Pan-Slavonic interest was placed in the hands of the Jesuits.

BRITISH HONDURAS. *St. John's College, Belize.*—Rev. Father Neenan writes:

No doubt you have heard of our large attendance this year, 196 in all. Of this number, 136 are boarders. At one time I thought we would have to refuse boys, but fortunately quarantine was established against Guatemala, because of a few cases of Yellow Fever in this latter country, and that stopped the influx.

Expenses are so exceedingly high that we are spending all our income on the barest needs of the house. An example of the current high prices: Two years ago we could get stakes for the kraal at three cents a piece. This year they want seven and a half cents each. The very cheapest pine boards cost $105 per thousand feet. Two years ago we could get rejected mahogany for $30 per thousand, now they want $100 for the same.

It was quite a task to accommodate the large increase in the number of boys. The mattress question was the most difficult problem. When our mattress maker drew his first pay, he went on a drunk and would not work until all the money was gone and he had recovered from the effects of his celebration. Then they ran out of material. When the quarantine was established there was not a bit of moss in town, and no prospect of getting any. We are short of beds at present in the rooms, but all the boys have beds.

We have about sixty boys from Guatemala, forty from Spanish Honduras. The number from Salvador has dwindled down to ten. If we had the room (and we would have it if our faculty building were up), we could easily run up to 200 boarders. We have done no advertising in Mexico, none in Spanish Honduras, and very little in Salvador. All these countries could be worked up with good results.

The boys we have are a fine lot. Unfortunately we had one death since the return of the boys. A little fellow from Spanish Honduras was taken sick with dysentery a few days after he came, and died in two weeks.

CALIFORNIA. *Hillyard, Mt. St. Michaels—Blood Transfusion.*—Among the philosophers who came to the Mount in August, was a scholastic who had been operated on for a serious trouble some months previously, and who had, as a result, to discontinue his studies. Though the operation had been of a serious character, and could not, in the nature of the case, be said to be entirely successful, it was hoped that temporary improvement would be at least secured. However, soon after his arrival, the old troubles reasserted themselves, even in a more aggravated form, together with new complications. An immediate operation to relieve this latter was out of the question, and the patient already in a weakened condition, was fast losing strength and blood.

The latter had fallen as low as twenty-five hemoglobins, and the attending physician decided that a blood transfusion was necessary if life was to be prolonged. He communicated this to Father Rector, stating that in such cases it is usual, when possible, to get the blood from a member of the patient's family, as besides the obvious reason of charity, there is better prospect of the blood commingling when it is taken from the same family. Father Rector assurred him that our communities made one family, and that he had no doubt of getting volunteer donors. The doctor had made this communication on Thursday evening, and sure of the donors being forthcoming, had set 9 o'clock next morning for the usual blood tests, to secure the blood that is nearest the patient's blood, and so mingles best with the latter. He wished to have six tested so as to get one suitable. Father Rector called the scholastics together in their recreation room after breakfest, briefly told them what was desired, and insisted on the fact that the doctor wanted the donation to be perfectly voluntary, and the donor to be in good physical condition. When he had finished there was an immediate raising of hands, specifying the willingness of their owners to help one of their brothers, but he told them that he would see those who were willing to help in his room. On his way to his room, after a visit to the chapel, he found the corridor lined with volunteers. As they had to be at the Sacred Heart Hospital, Spokane, by 9 o'clock, there was no time to lose, so he hurriedly selected seven, one more than the doctor had called for. When the doctor met Father Rector at the hospital later, he inquired if much difficulty was experienced in getting volunteers, and Father Rector assured him that rather he had great difficulty in making a selection. The doctor, who is a fine Catholic, replied: "I knew it would be that way." Four were taken to the surgery for the test, and as the blood of all four fortunately suited, no further tests were necessary. One scholastic, who judged himself more fortunate than the rest, athletic and in fine physical condition, was picked and told to report at the hospital next morning at 10 A. M. The transfusion was made very successfully next morning, and with such little inconvenience to the donor, that he was on his way to Benediction that same evening in the hospital chapel, when he ran into the doctor, who politely but firmly sent him back to his room, and insisted on his going to bed and remaining over night at the hospital. The transfusion undoubtedly saved the life of the poor scholastic, who began slowly to improve after the operation, and is doing very well. The operation, not unusual today, still something outside the ordinary routine of the scholasticate, manifested the true family spirit of our community.

CANADA. *Ontario—Spanish—The Industrial School.*—The Industrial School for Indians, transferred in 1919, from

Wikwemikong, Manitoulin Island, to Spanish, is growing rapidly. One hundred acres are now under cultivation, where a few years ago there stood the primeval forest. The boys are trained in different trades, such as farming, carpentering, shoemending and the like. The work of this institution is not an easy task. It is gratifying, however, to see how well the little Indians correspond to our efforts in their behalf. It is slow work, but they do grow with civilized habits, based upon moral and religious training.

Gifts of clothing and footwear of any kind are very useful for our young Indians, and will be much appreciated by the authorities of the school.

China. *Our Mission of Tchely, South-East—Condition of the Mission July 1, 1920.*—This mission includes five prefectures, with thirty-nine sub-prefectures. Number of inhabitants, 11,000,000. This is about one-third of the total population of the Province of Tchely (32,000,000). The personnel of the mission is made up of 1 Bishop, 46 European priests, all Jesuits; 34 native priests, of whom 9 are Jesuits; 5 scholastics, all Jesuits, 3 of these are natives; 14 coadjutor brothers, of whom 3 are natives; 31 Chinese nuns, 594 catechists, 615 women catechists. Number of Christians in the mission: In 1857, 9,505; 1870, 19,612; 1890, 38,005; 1900, 50,575; 1901, 45,422; 1910, 74,338; 1915, 91,032; 1919, 100,837; 1920, 102,390.

Conewago. *Memorials of Oldtime Missionaries*—Clipped from the *Ave Maria.*—In Buchanan Valley, Pennsylvania, where our old church of St. Ignatius graces the brow of a very green hill, there are memories, golden ones, of dead-and-gone Jesuits, who used to ride horse-back and in battered carriages, miles upon miles from Conewago to offer Mass here. In ancient farmhouses, I now and then meet with faded pictures of withered Jesuits, with white hair sadly needing the attention of the barber. Winter and summer, without fail, those Padres were here to offer the Holy Sacrifice, to give the Benediction, to baptize and marry and bury the members of our congregation.

The church stands here a monument to their zeal,—a building one hundred and three years old, which looks as if it were built ten years ago. There are many relics of the presence of those departed heroes—prints of vanished but unforgotten saints: Xavier, Regis, Aloysius and Stanislaus,—old prints that could not now be secured for money. I dare say the successive clerical visitors each had his own favorite in the Church Triumphant, and so the pictures remain.

I have antique chalice-covers made into cushions. The colors I can not describe. If the chameleon found his path leading across those Joseph's coats, he'd burst himself trying to be fifty-seven hues at once.

Under the gallery stairs not long ago I did some ferreting, in spite of my creeping hate of spiders and shuddering antici-

pation of horrible crawly things. I found an old altar card, ancient beyond compute, which came from France. It must have been there a long time, too; for I have an old set of altar cards which has been replaced by a more up-to-date trio. My "find" dates back three generations of altar cards, and you can guess, or maybe you can't, how long a generation of altar cards means.

I have framed the card and hung it in the sacristy,—a new building added to our old church.

No other fingers shall touch the naked beauty of this card. It is now veiled behind glass. Last evening, by candlelight, I looked at it. In the velvet-shadowed crystal I saw, dimly outlined, the countenance of an old priest with consecration-bright eyes. I felt sure that Jesuit was gazing out at me, and I almost reached forth my hand to put it into his. I went nearer, and saw only my own features in the glass, wholly unlike the vision. Do the Jesuits still linger here in spirit? Sometimes I believe they do.

GEORGETOWN, *The University. Editorial in "Public Ledger," Philadelphia, February 6, 1921, Lauds Growth and Quality of Foreign Service School.*—The following editorial appeared in the Philadelphia *Public Ledger*, Sunday, February 6, under the caption "Glorifying Geography."

"Georgetown University stole a march on its sister institutions when, in 1919, it organized its admirable School of Foreign Service, which is now carried on by an exceptional personnel of practical linguists, economists, trade experts, jurists and other specialists, and has more than met expectations in a field singularly its own. That there was great need for training of specialists for foreign trade and the government bureaus which deal with all questions of international relations and world commerce was well known, and had been advocated by Philadelphia specialists for years. But it was left for the Georgetown institution to stand the egg on end, after the manner of one of its patron saints, as it were, Columbus, and to give service to higher education in America along lines of the highest practical value. Imitating the challenge of Georgetown, but along other lines, Clarke University, of Worcester, Massachusetts, has decided to develop a department of geography, which will be a movement unique in American education, and one that Dr. Atwood, president of Clark University, believes we have shamefully neglected too long. Both Dr. Atwood and the trustees hold that our ignorance of intensive geography almost amounts to a grave national disability. As he puts it:

"We are, as far as geographic knowledge is concerned, an illiterate people. That means we are illiterate as to the economic conditions in the different parts of the United States and in foreign lands. We do not, as citizens, know how to vote intelligently on questions of international policy, and yet such questions are brought before us almost every

day in newspapers and in every campaign; and we may expect questions of international significance to be brought before us in every succeeding national election."

"Of course, as taught in Clark University, geography becomes a glorified science, which takes in ethnology, history, every possible factor in natural history bearing on fauna and flora, climate and character, as well as political economy, the study of trade and commerce, international business and finance, and diplomatic and consular relationships. Geography, therefore, is something quite remote from "jography," the fourth item usually mentioned after "readin', 'ritin' and 'rithmetic," as summing up all that education can or should give to any pupil.

"With Georgetown taking up one phase of the subject and Clark University another, we ought to be able in the next few years to remove the reproach that in matters of international affairs we have so few men who can speak by authority either on the political or physical or business side of the problem."

School of Foreign Service—Announcement for Second Semester of the Academic Year 1920-1921.—The purpose of the School of Foreign Service, which was formally admitted as a distinct department of the University on November 25, 1919, is to prepare for foreign trade and government service. To this end a new and separate faculty, numbering thirty-three members, has been gathered from the exceptional personnel of practical linguists, economists, trade experts, jurists and other specialists now available at the National Capital. The full schedule comprises the following subjects:

Group A, Language and Cultural—English, French, Spanish, Russian, Portuguese, German, Chinese, Japanese, Arabic, Moral Philosophy and Rhetoric.

Group B, Economic and Commercial—Political Economy, Economic Resources of United States, Physical Geography, Commercial Development, Statistics, Transportation Methods and Requirements, Public Finance, Elementary Banking, Foreign Exchange, Accounting Principles, Export Sales Practice, Document Technique of Foreign Trade, Staple Commodities of World Trade, Tariffs and Treaties, History of Commerce, History of Modern Europe, History and Resources of Latin America, The Far East, The Slavic World, Historical Geography.

Group C, Political Science—Internatianal Law, Commercial Law, Export Combinations and Webb-Pomerene Law, Constitutional Laws of the United States, Administrative Procedure, Elements of Diplomacy, History and Principles of Diplomacy of the United States, International Relations, Consular Practice, Foreign Laws.

Group D, Shipping—Ocean Transportation, Ports and

Terminal Facilities, Marine Geography, Steamship Accounting, Admiralty Law, Marine Insurance.

Of this curriculum, the following courses have been in progress since the opening of the classes on October 1, 1920, and being year courses are too far advanced to admit of new enrollments at this time:

English, French, Spanish, Russian, German, Portuguese, Chinese, Moral Philosophy.

Political Economy, Money and Banking, Economic Resources of the United States, Export Sales Practice, Staple Commodities of World Trade, Tariffs and Treaties, History of Commerce, Latin America, Modern Europe.

The Far East, Consular Practice, International Relations, International Law, Export Combinations and Webb-Pomerene Law, History and Principles of the Diplomacy of the United States, Ports and Terminal Facilities.

Courses in Preparation (1921-1922-1923).—Additional courses not listed on the original schedule will be added each Semester. The following are some of the subjects to be added beginning in October, 1921:

(1) Foreign Correspondence, (2) Packing for Export, (3) Wharf Administration and Stowage, (4) Foreign Advertising, (5) The Near East or "Levant," (6) Selling Pools and Syndicates in International Trade, (7) Foreign Business Laws, (8) Additional Slavic and Oriental Languages.

Golden Jubilee of the Law School.—The Law School of Georgetown University fittingly celebrated from the 3rd to the 6th of December the golden anniversary of its foundation. Scores of her loyal sons, some silvered by the lapse of time, others eager with the fire of youth, gathered in union with distinguished representatives from numerous other schools of law to mark the fiftieth milestone in the progress of this institution. The happenings of these few days, both solemn and joyful, were eminently suited to the occasion. They spoke eloquently of the past and boded well for the future. The immediate result of this great reunion has been an added impetus to the spirit of co-operation and achievement which bids fair to make the second half century of success even greater than the first, if such is possible.

That the Georgetown School of Law has well earned the distinction of being the largest law school in the United States, and that it has truly become a national institution was clearly manifest at the opening of the new library, which event marked the formal opening of the celebration. Legal lights from each of the forty-eight States, including the Chief Justice of the United States Supreme Court and many other court dignitaries, together with their friends and relatives, crowded the hall to capacity. Each of the forty-eight graduating classes were represented there, and the eight distinguished alumni, upon whom the University later conferred the degree of doctor of laws, were present.

Joseph A. Cantrell, of New Jersey, spoke on behalf of the student body. Then Dean Hamilton, who has for forty years been actively associated with the school, on behalf of the law school faculty, in tendering it the new library of fifteen thousand volumes, spoke in glowing terms of the record of the law school. The Rev. John B. Creeden, President of the University, accepted the library on behalf of the directors of the University. He spoke of the value of the library to the students, and declared that he hoped to develop it into one of the most important legal libraries in the country. The speaker of the evening was Dr. James Brown Scott, secretary of the Carnegie Endowment for International Peace.

Military Mass.—Sunday morning December 5, Georgetown's Blue and Gray mingled with the folds of Old Glory, as hundreds of alumni, attending the golden jubilee reunion, bowed their heads in prayerful tribute to the fifty-four graduates of the University who died in the World War. Headed by Chief Justice White, of the United States Supreme Court, and Dean Hamilton, of the law school, the procession marched to Dahlgren Chapel, in the college quadrangle, where an impressive Military Mass was held in honor of the dead heroes. At the solemn moment of consecration, three volleys were fired in slow salute by two cadet companies of the Reserve Officers' Training Corps, commanded by Major William H. Hobson. Then the clear strains of the soldier's "taps" sounded the note of requiem. As the choir of Trinity Church sang "America," the assembly marched out of the chapel to the college halls. They passed between the rows of cadets who stood at military salute. The sermon for the occasion was preached by the Rev. Thomas I. Gasson, S. J., dean of the graduate school. The celebrant of the Mass was the Rev. Vincent S. McDonough, S. J., assisted by the Rev. Francis R. Donovan, S. J., deacon, and the Rev. Anthony Guenther, S. J., subdeacon.

In the afternoon, at four o'clock, the President of the University and the members of the law school faculty held an informal reception at the college in the Riggs Library in honor of the visiting alumni.

Monday afternoon, December 6, at four o'clock, academic exercises were held in Gaston Hall, at which the degree of doctor of laws was conferred on eight distinguished alumni. The delegates from other institutions of learning, members of the various faculties of the university, invited guests of honor, and the alumni upon whom degrees were conferred, assembled in the several designated rooms in the Healy Building, whence they proceeded in procession to Gaston Hall. The ceremony was opened by the dean of the faculty of arts and sciences, the Rev. W. Coleman Nevils, S. J., in an address of welcome to the visiting delegates. Dean

Hamilton, of the law school, then spoke. In tracing the achievements of Georgetown University, from the very founding of the institution by Archbishop Carroll, in 1789, to the present day, Dean Hamilton showed how the law school came into existence. Its establishment originated with Dr. Joseph Meredith Toner, a member of the medical faculty, although the actual work fell largely upon Judge Charles P. James and Charles W. Hoffman. Under the presidency of the Rev. Bernard A. Maguire, the school was founded in October, 1870, with twenty-five students. Its first quarters were in the old Colonization Building, located at Pennsylvania Avenue and Four-and-a-Half Street, N. W. Ten graduates received their diplomas in June, 1872, the first commencement exercises in connection with the school. As the dean pointed out, a significant fact of the marvelous growth of the law school is that its original faculty of five members has increased to forty, while the roster of students has grown from twenty-five in 1872 to over eleven hundred in 1920. In speaking of the fundamental principles upon which Georgetown had been founded, the Rev. John B. Creeden, S. J., laid special emphasis on the fact that all authority and obligation to law is based on Almighty God. He then went on to show how this spirit was uppermost in the minds of those who brought the law school into being, and how carefully these traditions have been preserved by the records of her sons' achievements. In closing, the president spoke a few words of praise in behalf of the present dean of the law school, through whose efforts the law department of Georgetown University is one of the best in the country. The degree of doctor of laws was then conferred on the following men: George McNeir, LL. B. '81, LL. M. '82, of New York; Hon. Ashley M. Gould, LL. B. '84, of the District of Columbia; Hon. David C. Westenhaver, LL. M. '84, of Ohio; James S. Easby-Smith, LL. B '93, LL. M. '94, of the District of Columbia; John J. Fitzgerald. LL. B. '65, LL. M. '96, of Rhode Island; Martin Conboy, LL. B. '98, LL. M. '99, of New York; Daniel W. O'Donoghue, LL. B. '99, LL. M. '00, of the District of Columbia; Hon. Thomas J. Spellacy, LL. B. '01, of Connecticut.

After this an address was given by the Hon. Willard Bartlett, formerly of the Supreme Court of New York. He urged in particular that we should not depart from the long-tried principles of law in these days, when freedom of thought and radical changes are being advocated in all parts of the world. The exercises ended with the singing of "Sons of Georgetown" by the assembled alumni and students. George E. Hamilton, dean of the law school, presided. Attorney General A. Mitchell Palmer, accompanying President Creeden, was a guest of honor, together with representatives from all of the various courts of the District. Among the

visiting delegates from law schools attending the golden jubilee celebration of the law school were:

Hamilton Douglas, dean of Alanta Law School; Prof. Eugene Wambaugh, of Harvard Law School; Homer Albers, dean of Boston University; Dr. Peter J. McLaughlin, vice dean of Catholic University; Harlan F. Stone, dean of Columbia University School of Law; the Rev. George A. McGovern, regent of Detroit Law School; the Rev. Francis LeBuffe, regent of Fordham Law School; the Rev. Paul R. Conniff, president of Gonzaga College; Max Scheetz, dean of Marquette University Law School; Paul E. Schorb, of North Dakota Law School; William E. Mikell, dean of the University of Pennsylvania Law School; Senator Selden P. Spencer, Washington University, St. Louis; Charles N. Gregory, of the University of Wisconsin; Representative Daniel A. Reed, of New York, Cornell Law School; Prof. William H. Lloyd, Professor of Law, University of Pennsylvania; Chief Justice Edward W. White, of the Supreme Court, and Dr. Buttell, former Minister to Switzerland.

Praise of Alma Mater marked the keynote spirit of the alumni banquet at the Willard, which brought the golden jubilee to an impressive close. The ending of this banquet marked the close of three memorable days in the minds of all who were present at the celebration of the fifth anniversary of the founding of the Georgetown Law School.

India. Bombay—*St. Mary's High School, Mazagon,*—The school closes this year with a total of 630 pupils on the list. Of this number 350 belong to the European division, and 280 to the English-teaching school. The boarders numbered on an average 230. Of the latter, in the course of the year, 22 left for employment in mercantile firms and banks, and we are pleased to note from reports we received that they are doing well. Their success is a credit to the school, but still more to themselves; for it is not so much the learning of solid principles at school, but the living up to such knowledge, that secures success and deserves praise.

The results of our candidates at the public examinations have again been quite satisfactory. Seven passed the Bombay matriculation examination, one standing seventh on the presidency list. We sent up a batch of seven for the European High School and Certificate Examination. All passed; two in the first class and five in the second; one boy secured distinction in arithmetic and mathematics, another in arithmetic, mathematics and Latin.

No less successful were our six candidates who appeared for the Senior Local Cambridge Examination. All passed; one with third class honors and distinction in arithmetic, another with distinction in English, and one with distinction in Latin. Five were given the privilege of exemption from any entrance examination to the Cambridge University.

These examination results are all the more creditable,

both to the candidates and to their masters, because of the varying subject-matter and standard in these examinations, and the limited time for preparation.

CALCUTTA. *St. Xavier's College—The New Academic Year.*—With the current year, 1920-1921, St. Xavier's College begins a new epoch in its brilliant history, for last year, being the year of the golden jubilee that was celebrated with such an enthusiasm, may be said to have marked the close of an era. The curtain rises on this new étape in our career under the brightest auspices, for our results at the university examinations have been most encouraging, as we have secured the highest honors, both in science and literature. It has pleased Providence to bless our just pride in the achievements of the past fifty years, and that the best way of showing our gratitude is to go on working ever harder. Another auspicious feature is that the numbers are ever on the increase—we have about 1,200 names on the rolls. Care has been taken to insure the proper accommodation and instruction of this large number of students, so that quantity may not impair the good quality, which is our aim.

His Excellency's Visit.—His Excellency, the Governor, was kind enough to pay us a visit on the 2nd of March, when he went round the various lecture rooms during lectures and saw the college in harness. Sir George Lloyd's interest in all matters educational is well known, and at the jubilee gathering we had from him a glowing testimonial to the educational methods pursued in Jesuit institutions such as ours.

Hostel Extension.—As there was yearly such a constant demand for more accommodation in our hostel, the authorities determined to add a new story, in spite of the present high prices for building materials and labor. Since last January workmen have been engaged on the building. The contractor promised to have the new rooms ready by the beginning of May. But owing to various causes we could not occupy them till the month of August.

The Annual Retreat for Laymen.—Year after year, in the month of October, when the offices close for a few days, an opportunity is afforded to the gentlemen of Calcutta and the outlying stations to make a retreat of three days at St. Xavier's College.

Over seventy gentlemen took part in all the exercises of the retreat; there were several others who snatched what time they could from their work to derive some benefit from the morning or evening lectures.

On the evening of Monday, October 18, at 7 o'clock, the retreat was solemnly opened by the hymn to the Holy Ghost, sung by the choir, and the Benediction of the Blessed Sacrament immediately followed. The preacher, appointed to

conduct the retreat, then gave the preparatory instruction, explaining the nature of the work in hand and the means calculated to ensure success.

The Rev. Father F. Crohan, S. J., undertook the onerous task of delivering the discourses. Four times a day he addressed the gentlemen assembled in the college chapel. It was a truly edifying spectacle to witness the earnestness with which the gentlemen applied themselves to the various exercises, the early Mass and morning prayers, the noon-day examination of conscience, the rosary and stations of the cross in the afternoon, and the visits to the Blessed Sacrament throughout the day.

To fill up the intervals between these exercises of piety, religious books had been provided, which were frequently read and greatly appreciated. On the afternoon of the third day, twelve priests were in attendance to hear confessions. Most of the retreatants took their meals in the college refectory, silence being observed during the repast, or a devout book being read by one of the Fathers.

ITALY. NAPLES—*The Miracle of St. Januarius—An Extract from a Letter of Father Herzog.*

NAPLES, Sept. 26, 1920.

On Sunday morning, September 19, 1920, I saw a real miracle performed before my very eyes. It was the Miracle of St. Januarius. This saint is the patron of Naples. In the early days of the Church, he was killed near Naples by the pagans. His head and a phial of his blood are preserved in the Cathedral of Naples. Once when Vesuvius was belching forth its rivers of lava, the whole country was in danger, but was saved through the intercession of the saint. Each year a great miracle takes place. The head of the saint is brought out on the altar, then the phial of blood is placed on the altar, or rather, is carried by a priest. This phial is shaped like a heart, and is about 5-6 filled with the saint's blood. Before the miracle the blood is hard and congealed, so that when it is turned upside down there is absolutely no sign of any liquid. This I can testify to after watching it for fifty minutes. On the feast of the saint each year, this blood becomes liquid and remains so until evening, when it is taken to its repository. It hardens then. Next morning it is again brought out, and the miracle again takes place. This occurs during the entire octave.

This is the miracle which I saw on Sunday. I left home about seven in the morning, with an Italian scholastic. About eight we reached the cathedral. There is a huge open space in front of the church, and there we waited, for we were to wait for the other American Jesuits who were to meet us there.

The whole city was astir and noisy. Streets were decorated with flags and festoons. It is the city's 4th of July. You

can't imagine what a city of contrasts Naples is—you see the two extremes in everything here, the worst dirt and poverty on the one hand, and the highest wealth and beauty on the other. It lived up to its reputation as we watched it that Sunday morning. Neapolitan contrasts everywhere. Untidy old women, with uncombed hair, bargaining with a street huckster for their dinner, onions, peppers, cheese, etc., and then just beside them refined ladies, with sweet-looking children, making their way sedately into the church. A tiny lad of five rushes across the street between the cars and carriages; he is dirty as a Cabot streeter, and clothed only in a little shirt that would bar him from an American city, but which is totally unnoticed by these good people. Here in front of us is a man selling busts of Saint Januarius; beside him is a huckster of fruits and vegetables. We look towards the church and see our well-dressed mother and children make their way through crowds of ragamuffins in happy sport and clamor. Yes, and on the first step of the church they pass a poor little fellow, dirty and tired, taking his morning nap on the Cathedral steps. They reach the church door, and there stands a beggar, an old woman with a bandage on her head. A strange setting for a miracle, you say. But no, that is the Neapolitan way. Along the worst streets, where you see nothing but one grand confusion of women, children, chickens, cows, goats, vegetable stands and rubbish, you will see on the side of a house a shrine of Our Lady with the lights always burning before it.

We stood there a while watching everything with much interest. Special tickets had been issued for seats, or, as I found out later, standing room in the sanctuary. We, Father Sanders and myself, had these, luckily. First we passed through a gate where our tickets were collected by Italian soldiers. Then we were led into a room near the sanctuary, where we found some ticket-holders already waiting. We, too, sat down and waited. After about ten minutes we saw a Bishop and some of the Fathers come into the room, but not to sit down as we had done. They were being led directly and before anybody else into the sanctuary. We made a dive towards them, and our example was followed by quite a few of the others. Such a struggle you never saw. I just managed to get close enough to them, and exclaimed to the Italian guard, as well as I could, that I was in the Bishop's party. He let me enter, but Father Sanders was not in sight. We looked for him, but the guard told us to move on. Things looked bad for him, but what could be done? He made out all right in the end, however.

We all kept around the Bishop like his body-guard, for he was our salvation. After about five minutes, we were led out into the altar of Saint Januarius. It is in a side chapel, not a small chapel such as in the Gesu in Philadelphia, but a little church in itself. The sanctuary was empty, but the

church was packed tight. I don't exaggerate when I say packed tight. There are no pews in the churches here; so all were standing massed together as close as possible. To save their hats from being smashed men had to hold their hats aloft.

We were led into the sanctuary. From the corner where we stood, we could observe what went on. In the front of the church were ten or twelve ladies kneeling and praying, and calling on Saint Januarius in real, noisy Neapolitan style. "O San Gennaro, O San Gennaro," my untrained Italian ear caught every once in a while. They would emphasize their cries by raising their hands aloft to heaven. I looked at their faces. What earnestness, what faith! They were absolutely sure the saint would hear their prayers. Remember, they were not praying quietly; most of the time they seemed to be shouting. We Americans are always so ready to criticize foreigners—we would be quick to find fault with the behavior of Naples on the feast day of their saint. And yet the undeniable fact is there, that at this church, within which there is so much crowding and pushing and noise, at whose steps an untidy woman with a bandaged head is begging, and a barefoot boy is sleeping, God deigns to work what is perhaps the most marvelous miracle of these days.

We were seated in the sanctuary for about fifteen minutes when the officiating clergy entered, first two priests who lighted the candles. Then the head of the saint was brought out on the altar, and after that a canon-priest entered with the blood of the saint. After the while the shouts and pleadings of the women filled the air. We were beckoned to go to the top step of the altar, where we lined up eagerly, and not a bit too soon! The doors of the sanctuary were opened, and the rest of the ticket-holders rushed in frantically, Father Sanders along with them. He was lucky enough to get a place near us. After the rush was over, we were packed into that sanctuary as tight as I've ever seen human beings packed together. Everybody was anxious to be as near the relic as he could.

You can imagine how we felt. I looked out at the crowd. It was tremendous; through the iron doors that led into the main body of the Cathedral, the crowd was visible, packed tight to the very church doors, everybody straining to see, and of course the Neapolitan boys high up on the pillars for their point of vantage.

Not only in the church was everybody tense and eager, but all the city was waiting for the moment of the miracle. It is Naples' fire works day, and stores of noise were lying ready to go off at the great moment. High up over the city is a national fort whose big guns were waiting to announce to the city God's wonder. The word would be flashed from the church to the fort, and the fort would sound the news to the whole country.

The canon-priest held the relic in his hand and faced the people. The blood is in two phials—one, as I explained before, the other a tiny cylinder. Both of these are contained in a silver holder, with a glass class. The priest kept walking along the altar, showing those who were near how hard and congealed the blood was. For fifty minutes we waited —the program alternated between prayer led by the priest and loud prayers of the women. There is no set time for the miracle. The prayer goes on till God deigns to show His power. Every once in a while the canon looks at the relic, then shakes his head, no, and the praying goes on. Once the canon was showing the relic to a little child who was kneeling on the top step. The good priest must have thought that a child's prayer would bring the miracle, because he kept the relic in front of the child for a long time, but God was not ready.

At nine o'clock the relic had been brought out. At ten minutes to ten, suddenly, the hard blood became liquid, and moved around in the phial like blood just taken from a living man.

The emotions that came across me I cannot describe. Even what took place outside of me is hard to narrate. The necks straining forward and the eyes eagerly taking in the wonder. At the first sign from the canon-priest there was a cry of joy through the church, the organ pealed forth the Te Deum, the guns of the fort crashed the news to the city with a roar that seemed to shake the church in its foundations; aloft in the dome deafening explosions of rockets.

Then all in turn kissed the relic, were touched on the forehead with it, and then passed from the church with feelings of awe and gratitude. It was truly a great privilege to be there so close to it all.

ROME. *The Cause of Venerable Robert Bellarmine.*—On December 2, 1920, Pope Benedict XV solemnly promulgated the decree proclaiming the heroicity of the virtues of Venerable Cardinal Bellarmine, His Holiness passed by the admirable example given by the servant of God in many ways, and especially for ecclesiastics, to dwell on one special point, by which the laity, too, might benefit. Attacks on the Faith are being redoubled; its defenders must redouble their efforts. There is greater need than ever for what is called "Catholic Action," for propagandists of the truth. We see the activity on the other side, especially in big cities; schools must be founded and run against their schools, conferences against conferences, newspapers and reviews against newspapers and reviews. In the country districts, too, the evil seed is being sown, material influences are being employed, lying promises are made; and in all this the good propagandist must be instructed to be able to refute untruth. And in the event of the day there was the unique opportunity to put before the Catholic propagandist a model—the

Venerable Cardinal Bellarmine. The laity cannot take on themselves the charge of propagandists of Catholic teaching unless they have full understanding of it, and where better than in Cardinal Bellarmine can they find sure guidance? Their lives, too, must not fall short of their words, that example may not be lacking, and where better than in his life can the example of piety be found? He is given by Almighty God as the perfect model for clergy and laity, too, in this regard. Pope Benedict XV quoted the words of Pope Benedict XIV on Cardinal Bellarmine: "The supreme effort to convince the heretics;" his great predecessor, too, had looked on him as the model in this regard. So the Holy Father looked forward to a great increase of Catholic propagandists, perfected by the example in theory and in practical application, and relying on prayer more than on human reasoning. He blessed the General of the Jesuits and all the Society, sure that they would profit by the example of the day, and not only they, but the whole family of Christians, ecclesiastic and lay, that Catholic truth might be spread, Catholic virtue published.—*London Tablet*, Jan. 8.

Cardinal Bellarmine was born Septemder 17, 1621. The honor so recently done him is a fitting celebration of his tercentenary. During all these years his cause has been up again and again. Eight Popes have taken part in it. The principal stages of his process are marked by the years 1675, 1677, 1719, 1753, 1829, 1920. Benedict XIV, fully convinced of the sanctity of Bellarmine, would have promulgated the heroicity of his virtues, had he not feared a public protest against it from the parliament and court of France. The vote of the consultors of 1920, fourteen in number, of the Congregation of Rites, was unanimous in favor of the Venerable Cardinal Bellarmine.

The Papal Household in Retreat.—Last October two of our Fathers gave the retreat to the Papal household. Both are well-known orators, Padre Venturni, S. J., and Padre Geragnani, S.J. There are no audiences during the period which the retreat lasts. The spiritual exercises are given in the Chapel of St. Matilda; the Pope assists from the little chapel on the right near the window, in which are kept the holy relics. He can enter this chapel without traversing the principal chapel, and can remain unseen by the rest of the assistants, for a door from the Sala Clementina gives direct on the Cappellina della Reliquie.

Canonization of St. Margaret Mary and St. Gabriel dell Addolorata—Extract from a letter of one of Ours who was an eye-witness.—We were up at a quarter to four on the morning of May 13, and by six were crossing the piazza of the Barberini. As trams don't begin their noises before seven, and carrozze don't fit our purses, we footed it to St. Peter's, Father Parsons, a Greek Jesuit and the Ego. Close by the Castel S. Angelo, we crossed the river, where it swings round

to enclose the Campus Martino, and flows by that tomb that Anchises saw in vision, new-built, to enshrine the glory of Marcellus. The streets were alive with hurrying ecclesiastics, rumbling hacks and limousines from the upper hills. It was just half-past six when we crossed the piazza of St. Peter's, to be halted by a company of five hundred or more soldiers that formed a double cordon across the steps leading up to the basilica. Despite our vociferous protests and many looks of disgust, they would not let us pass. The upper steps, in front of the façade entrance, were black with a struggling throng; but we did not want to go there. Our tickets admitted us by the sacristy gate, and thence to a reserved section within. None the less, we were thrust back, and for ten or fifteen minutes, like caged beasts, rushed to and fro before our human barrier, seeking, if possible, some weak spot where we might face an escape. At last a squad of good-natured, heavy-armed soldiers gave way before an onrush, and smiling, sang the praises (?) of the French.—For the French, you know, had quite captured Rome those days. When we rounded the left portico and reached the sacristy piazza, we realized the wisdom of that cordon. Here was another surging mob, men and women, students and priests, and nuns of multifarious headgear. It was a little sea of humanity, but a seething sea, and one could only pass into it with courage, and then let its current carry one whither it would. Eventually it flowed through a narrow channel,—and Oh, what an experience! It was ten minutes past seven when we entered the vast cathedral, and our elbows and politeness had suffered much, I fear, for the short journey of a hundred feet.

The Cathedral is already well-filled. Around the Confession of St. Peter, eight tribunes have been erected. One was reserved for the choir, the others accommodated over a thousand people, though not all seated, who were fortunate enough to have special tickets,—or special courage. There were other benches, about ten deep, on the floor surrounding the confession, that accommodated another two or three thousand. In the apse, where the ceremonies, apart from the actual Mass, were to take place, were benches for the Cardinals, and tribunes for the Pope's relatives, the diplomatic corps and other most distinguished guests and nobility. Elsewhere was standing room only. Down the nave and around the confession an aisle, about fifteen feet wide, was kept clear for the procession. Other smaller aisles were made in the transepts. In the right transept, behind the floor-seats surrounding the confession, is a reserved section about fifty feet square, enclosed by a wall of wood. Here we enter. One small section of the enclosure, way in the rear, was formed by an old bench with a very high back. In our wise fore-sight—we don't call it selfishness under such circumstances—we settled ourselves here, and sat down to read some office.

The ceremony was to begin at eight "precise." That probably meant the Pope left his apartment at eight. Crowds were pouring into the Cathedral. At 8.10, the procession began to move down the nave. It was 9.30 when the silver trumpets, in beautifully clear, re-echoing tones, announced that the Pope had crossed the threshold from the great vestibule into his own Cathedral, and fifty thousand Catholic hearts swelled with joy and pride, and love and loyalty, and countless other emotions that the human heart can feel and the human tongue cannot express. The first fanfare was followed by the deeper, more stately music of silver trombones that played a solemn processional. It was fully ten minutes before His Holiness reached the transept. The procession that had lasted well over an hour, included religious, representing almost every order of men, ecclesiastics, canons of the greater basilicas, more than three hundred bishops and archbishops, about fifty cardinals, besides nobles and guards of the Papal court. Each religious order had a distinctive cross or banner; and two very large banners were carried representing the two new saints.

At last the Pope reached the confession and came within our view. The music of the trombones melted away into the far-reaching nave, and in the apse a choir rang out their "*Tu es Petrus.*" We had seen the Holy Father several times before; had heard him speak in the Consistorial Hall; had talked with him in his private study; had attended his Mass and received communion from him on Holy Thursday; and only the Sunday before had seen him enter St. Peter's to visit the relic of the new Blessed Maria de Marillac and to assist at Benediction. Most of those about us, French pilgrims, were seeing him for the first time; but one and all shared that feeling that only they can tell who kneel before Christ's vicar to receive a Father's blessing. Nor had we ever seen the Pope as he appeared today. Today's scene was one of royal state and simple faith. High on his Sedia Gestatoria, carried by velvet-clad members of his court, sat His Holiness, robed in richest cope and mitre, beneath a canopy of gorgeous gold and silk. In his left hand he carried a lighted candle, with his right he blessed the silent, kneeling multitude. Applause and acclamation had been forbidden by our tickets. The Papal guard, in their gayly picturesque garb, stood at attention at the entrance to the choir, as the Holy Father was carried within, between their ranks. Having descended from the Sedia, he knelt in prayer for a few minutes, and then mounted a throne that had been erected in the apse.

The ceremony of canonization followed. All its details I cannot describe here, nor all the ceremonies of the Papal Mass that followed. But let me mention briefly what was most striking. The postulator of the cause, or postulators in our case, approach the Papal throne, make the usual acts of reverence, and ask the Pope to enroll the 'beati' among

the ranks of the Church, "*peto instanter.*" The Pope replies that before proceeding to such an act they must invoke the assistance of the Blessed Mother and of the saints, whereupon the litanies are chanted by choir and people. Then, a second time, the same favor is asked of the Pope "*peto instantius;*" and again he replies that first they must invoke the guidance of the Holy Spirit; whereupon he intones the *Veni Creator*, and the choir and people, alternating, continue the hymn. A third time the same request is urged, "*peto instantissime.*" The Pope replies, that after long and fervent prayer, he has decided to grant the request, and solemnly, but simply, he pronounces the infallible words that make Blessed Margaret Mary, St. Margaret Mary, and Bl. Gabriel dell Addolorato, St. Gabriel. At once the choir and people answer with a fervent, hearty *Te Deum.* The deacon invokes the intercession of the new saints and sings their prayers.

The Mass is celebrated at the Papal altar over the tomb of St. Peter,—the altar that only the Pope may use, or one specially delegated by him; but, as is usual, practically all of the Pontifical Mass, up to the Offertory, is said from the throne. This throne was the one, above mentioned, in the apse, about two hundred feet from the altar. There was a smaller throne between the former and the altar on the gospel side, where the Pope vested. This last operation took at least fifteen minutes. One preparatory ceremony is a very interesting relic of less fortunate days. Three hosts are placed on a paten that is presented to the Holy Father at his throne. One he selects and gives to the sacristan, a second, in like manner, and they are consumed by the sacristan. The third is used at the Mass; but at the communion the Pope consumes only half, the other half being consumed by the deacon and sub-deacon. In the chalice enough wine is poured for three. The Pope communicated not at the altar, but at his throne. The chalice is brought to him by one of the ministers of the Mass, and through a golden tube he drinks part of the Precious Blood. The rest of it is drunk by the deacon and sub-deacon. Thus, if any attempt be made to poison the Pope by giving him poisoned species, the sacristan, deacon and sub-deacon will share his fate.

One more beautiful detail of the Mass. At the consecration, the Papal guard clap their long pikes to the pavement, and fall to their knee, the silver trombones play their deepest, most solemn tones, the Pope genuflects and adores the Consecrated Host, then rises and holding the Sacred Host before his eyes, turns slowly to the right, pausing three times and raising the Host, as he completes the circle. With the chalice he does the same, except that he does not make a complete circle, as he would have his back to the Sacred Host; but having turned three-quarters to the right, he turns

back to the altar and then turns to the left. No one present will ever forget that moment.

The Pope was crowned with the tiara after Mass, and thus was carried back through the church, the vestibule, and the Scala Regia to the Sistine Chapel, and thence retired to his apartments. One further incident, very extraordinary in these days of strict processes, I must not fail to mention. In the procession, just behind the banner representing St. Gabriel, walked an old man, white haired and bent beneath the weight of more than eighty years. It was a brother of the new saint, an older brother by four years. What a day of joy it was for him! St. Gabriel, you know, was a Passionist, only six years in religion; but we like to recall that he was a Jesuit boy, who studied at our college; and may we not think that under our roof were made the beginnings of that devotion that led him on to sanctity? For Gabriel was made a saint by our Blessed Mother, as Margaret Mary was sanctified by the Sacred Heart. The story of their sanctification was told most forcibly by their banners in St. Peter's; and though it makes us hang our heads in shame for devotions feebly followed, at least it gives us Jesuits a more than ordinary claim on our new saints, and a hope that, through their intercession, devotions so peculiar to the Society, may make yet further saints.

It was two o'clock when we descended the steps of the basilica into the blazing sun of the piazza. The ceremonies had lasted six hours, and thousands had been on their feet for over seven hours. All that on a cup of coffee and loaf of bread, unless you were provident enough to put a bar of chocolate in your pocket before leaving home. The following Sunday, Jeanne d'Arc was canonized, but we gave our places to the French. We could not afford the energy for two canonizations within four days under such circumstances.

The day after her canonization, St. Margaret Mary was honored by a concert in our church, St. Ignazio, conducted by the Societa Polifonica, that had toured America a year ago. We were present, as were also some seven cardinals and about one hundred bishops. It was a benefit concert, the proceeds going to the erection of a shrine in the Gesu to honor the Sacred Heart. St. Jeanne d'Arc, too, on the afternoon of her canonization day, was further honored by a panegyric, followed by Benediction in our Gesu. The Benediction was given by Cardinal Amette, of Paris; the sermon by Monsignor Toucher, Bishop of Orleans. The church was packed, and, of course, the French claimed every inch. By their tolerance, some of us intruded on a square foot of pavement. Bishop Toucher is reputed one of the most eloquent men in France. He lived up to his reputation. But my Irish Catholicity could not help feeling queer and out of place when French generals and statesmen and

deputies were roundly applauded in the presence of the Blessed Sacrament.

JAPAN. *Letter of His Eminence Cardinal Gibbons to Father Mark McNeal.*—His Eminence, Cardinal Gibbons, writes most encouragingly to Rev. Mark J. McNeal, S. J., in regard to his work of collecting an endowment of $300,000, required for the Catholic University of Tokyo to exist in Japan as an institution of higher education: "It would indeed be a calamity to the Church if the Catholic University at Tokyo, Japan, should have to close its doors through failure to secure the endowment of $300,000, required to carry on its educational work according to Japanese law. If the Japanese are to be converted to Christianity in any large numbers, such an educational institution as is conducted by the Jesuit Fathers in Tokyo is of absolute necessity. The Japanese have many good and noble qualities which make them quite susceptible of embracing Christian principles of belief and morality. They are an intelligent people, and if given an opportunity to study the truth of our religion, are easily won over to Christianity. Once the Japanese have embraced the Catholic Faith, they have a courage and zeal worthy of the martyrs of the early Church. The story of the Japanese Catholics is a bright, shining page in the history of the Church. I trust that the faithful here in the United States will respond generously to your appeal, and that the Catholic University will continue the good work which has been so well begun."

MISSOURI PROVINCE. CHICAGO—*Meeting of Committee on Curriculum and Administration.*—The committee on curriculum and administration, Fathers Furay, Fox, Weiand, McCormick, R. Kelley and Shannon, held a meeting at St. Ignatius College, Chicago, on December 29th and 30th. A full report of the *acta* of this meeting will be made known in due time. It may be said now, however, that the curriculum in force at present in the high school was found satisfactory, and was not changed. All the suggestions submitted by the teachers of the province in response to a circular letter of Very Reverend Father Provincial were read, classified and discussed. Recommendations were made to the various committees—classical, English, scientific, literary and catechetical—for changes of text books or for fuller and more definite direction in their various departments.

Interpretations were given in disputed points touching the recently adopted college curriculum and various recommendations made concerning examinations.

Great Success of Law School.—In the recent bar examinations, Loyola Law School had an average of seventy per cent. of successful entrants. This is a margin of fifty per cent. over the nearest competitor, for the average of the other schools in the state is about twenty-one per cent., while Northwestern University, which is supposed to be the leader

in law matters, fell as low as eighteen per cent. This fact suggests a comment on the previous training of our applicants. All, or most of them are from our college, and have entered upon the study of law equipped with an arts education and some training in philosophy. The A. B. course still has its very practical uses.

CINCINNATI. *Solemn Blessing of the New St. Xavier College Buildings.*—His Grace, Most Reverend Archbishop Moeller, was given an enthusiastic round of applause November 14, 1920, at the close of an address, in which he told of his earnest desire to aid the Jesuit Fathers in the development of St. Xavier College into a well-equipped university, and of his plan to establish, at the university, a normal school for the training of parochial school teachers, and to found, in convenient locations, central high schools for graduates of the parochial grade schools. The address was delivered from the top landing of the grand stair-case leading to Hinkle Hall, the administration building of the new university group being erected by the Jesuits on the parkway just north of Dana Avenue, in Avondale; and the occasion was the solemn blessing, by the Metropolitan of Cincinnati, of Hinkle Hall and Alumni Science Hall, which were thrown open to the public for inspection during the afternoon.

OMAHA. *Creighton University.*—The Rt. Rev. George Schmid von Grüneck, D.D., Bishop of Chur, in Switzerland, was in Omaha from Monday evening, October 25, 1920, to the afternoon of the following day, and was the guest of Creighton University. It was an honor to the university to entertain this prelate, for it is he who cordially welcomed Very Rev. Father General and the curia into his diocese at Zizers, in 1915. His Lordship is a zealous promoter of social welfare work in Europe, where post-war problems are engaging his attention, and on his present tour through the United States, he is studying the social welfare activity of American Catholics. In Europe he has seen evidence of the fact, which he bitterly deplores, and to which the American Catholic press has so often called attention, that funds contributed to by Catholics in this country for philanthropic work by non-Catholic agencies, are shamefully abused to rob suffering foreign Catholic populations of their Faith.

ST. LOUIS. *Reception to Very Reverend Father Visitor, Everard Beukers.*—On the evening of October 24, 1920, in the University Library Hall, the community of St. Louis University extended a formal welcome to the Very Reverend Visitor, Father Everard Beukers. An appropriate and entertaining program was given by the scholastics. After Rev. Father Rector had spoken, the reverend guest arose, and in a speech full of kindly pleasantry, as well as genuine charity, expressed his cordial appreciation of the program itself and of the spirit of fraternal charity which had inspired the oc-

casion. The program follows: 1—*Triumphal March from "Aida"* (*Verdi*), Orchestra. 2—*On Behalf of the Theologians*, Father T. Kane. 3—*Valse Arietta from "Romeo and Juliet"* (*Gounod*), Ensemble. 4—*On Behalf of the Teaching Scholastics*, Mr. C. Miller. 5—*"The Americans Come!"* (*Foster*), Chorus. 6—*On Behalf of the Philosophers*, Mr. J. Smith. 7—*"Quinque Talenta"* (*Poem*), Father A. Cody. 8—*Ballet Egyptian* (*Luigini*), Orchestra. 9—*On Behalf of the Community*, Rev. Father Rector. 10—*Finale*, Orchestra.

Reception to Rev. Father Bulot, Inspector of Scholasticates.—Father Auguste Bulot, inspector of the scholasticates in the United States and Canada, arrived at St. Louis University on Friday, November 12, 1920. On Sunday evening, a reception was tendered him by the scholastic body. Speeches of welcome were made by Rev. Father Superior, Father de Monsabert and Mr. Smothers, and a poem was read by Mr. Leo Mullany. The program was interspersed with musical numbers by the scholastics' orchestra and triple quartet. In response Father Bulot thanked the speakers for their "French compliments," assured his auditors that he had a good idea of the ability of the Missouri Province from the representatives it had sent to French houses of study, and said that the object of his visit was to help the possessors of two and five talents to increase them by equal amounts.

Very Rev. Father Visitor, Father Beukers, at the Missions.—Very Reverend Father Visitor began his tour of the province September 9, 1920, when he left St. Louis for Omaha, en route to St. Francis Mission, his first objective. Arriving at Omaha on the morning of September 10, he was met at the station by the Rector of Creighton, and warmly welcomed to the hospitality of our Omaha community. That same evening, accompanied by his Socius to took the train for Crookston, Neb., the railway station of St. Francis, where he arrived at three o'clock the next morning. Father Buechel, Superior of the Mission, was on hand to greet Father General's representative, and at his suggestion a start for the Mission was made at once. What Father Visitor's thought may have been as he stepped into the venerable "Ford" drawn up at the station platform, and settled back for a drive of twenty miles in the darkness of the darkest hour before day-dawn, may be fancied. That he was beginning his work with an entirely novel experience as the "Ford" shot out into the prairie road, guided by an Indian chauffeur, and at a speed that would have caused trepidation on the smooth roadway of Lindell Boulevard, scarcely needs saying. Yet the experience proved quite as delightful as it was novel. The morning was just what one might wish for such a drive. A crisp cool breeze swept over the prairie, and behind us the faint glimmerings of the dawn were beginning to steal in over the horizon line. One might fancy it a race as the car sped on and the glory of the dawn rushed

after it to overwhelm it with a beauty and charm indescribable. The rush of the pursuer won the race, and as the car turned in at the bend of the road skirting the Mission cemetery, the picturesque group of the Mission buildings was bathed in all the freshness of a perfect day-dawn in Autumn.

When Father Visitor had been told that the group of buildings before him was the result of the generous labor of a few years, and that a disastrous fire had swept over the Mission grounds before these years, he was deeply moved. And naturally so,—the thing seemed an impossible one. A fine substantial community building, well equipped and home-like in its every aspect, a large commodious school for girls and a convent for the Mission Sisters, a sturdy, roomy and fittingly appointed establishment for boys, a church built on strikingly fine lines, and which would be a credit to many a city parish,—all of massive concrete construction, these were the beautifully ordered units of a splendid plant that had taken the place of the early Mission group destroyed by fire but a few short years ago.

The usual details of visitation work filled a round of six busy days, the strange features of Indian life and manners, introducing, of course, an interest entirely novel to Reverend Father Visitor. While the immediate home life of the men here is not without the comforts and the fixed routine of our other houses, the missionary trips, with all their possible mishaps and misadventures, are undoubtedly hard and trying to our self-sacrificing brethren. The supreme consolation that comes to them is the work done among the children in the Mission school, and the realization that somehow, in God's sweet Providence, very few of the "grown-ups," who, at any time have come under their influence, are called away from the wretchedness of their present lives without opportunity to enjoy the blessed help of God's ministers in the hour of their passing.

An evidence of the good work done in the schools was had in a little reception tendered Reverend Father Visitor by the Indian boys and girls on the afternoon of his departure from St. Francis. When one recalled that the youngsters had been back in school only a couple of weeks after the easy-going undiscipline of vacation, the excellent quality of the little addresses, declamations and songs, forming the program, was surprising, as it was too a splendid proof of the earnest work done by our scholastics and the sisters who have charge of the drill and training of the Indian lads and lassies. And it was this latter detail that Reverend Father Visitor stressed especially in a charming little talk following the completion of the program, in which, with patent sincerity and warmth, he thanked the scholastics and the sisters for their admirable patience and self-sacrifice in the difficult task assigned to them, in the work carried on at St. Francis to God's greater glory.

At 6 P. M., on September 16, Reverend Father Visitor and his companion found themselves ready to traverse the miles that marked the way to Crookston. It was a delightful evening and a delightful drive,—without, however, the thrills that marked the morning drive a week before,—and Crookston was reached in good order. At 8.20 P. M., the train that was to take us to Rushville steamed in, and at midnight we arrived at this, the station for Holy Rosary Mission.

Father Goll, Superior of Holy Rosary, was waiting our arrival, and he conducted us at once to the Mission's "House of Waiting," in Rushville, a neat little cottage, once a chapel station, but since the building of the church in the town, now used only for the convenience of the Mission.

At 4.30 A. M., the start was made for the Mission, and again there was the inspiring drive across the praries, in the exquisite beauty of a lovely morning, some thirty-two miles to the Pine Ridge country. Upon arrival, Mass was said, and after a restful interval, the routine of the visitation work, with similar experience to that of the Rosebud visitation, was carried out. The Pine Ridge buildings are of an older day's construction, and are not as well equipped and planned as those of St. Francis, but prudent management and capable supervision have kept some pace with modern progressiveness, and there is comfort and homely provision in the care of those who labor there. Two things at Holy Rosary are deserving of special mention,—the wonderful garden, a little oasis on the wild prairie land, and the singularly fine work done in the school. The brethren explained this latter by the fact that many of the young folks are of mixed blood, and naturally of quicker intelligence than the St. Francis children. Whatever be the reason, the program presented in the reception to Father Visitor, would have won warm commendation in any one of our province's parishes. Our lamented Father Menne and the Sisters had prepared the entertainment, and we enjoyed a round of orchestral pieces, declamations, songs, drill dances, addresses, and even a playlet which was admirably rendered by the boys of eighth grade.

Immediately after dinner, September 22, accompanied by Gather Goll, we left the Holy Rosary, en route for Rushville, by way of the mission ranch just over the borders of Nebraska. We covered the journey of forty-five miles or more over prairie-roads of which city dwellers can have no concept; we inspected the ranch, and we enjoyed mightily the wonderful vistas opening at every turn in the billowy plains through which we sped in our old reliable "Ford." Finally at six o'clock, tired, yet delighted with the afternoon's experience, we found ourselves comfortably installed once more in the "House of Waiting."

At four o'clock next morning, we were aroused, and after Mass in the Rushville church, and breakfast, which the hospitable Father Nepper, an old Innsbrucker, had caused to be ready for us, we took the train for Riverton, Wyoming, an all-day, dusty and indescribably wearisome journey through the arid bad lands of Nebraska and Wyoming. Arrived at Riverton at 9.35 P. M., the cordial welcome of Father Keel, Superior of St. Stephen's, and the six-mile dash to the Mission in the clear cold night, relieved in a measure the heavy dreariness of that long day—yet we were little tempted to waste time in our greetings to the brethren —we wanted a good long rest.

Our stay at St. Stephen's was a repetition of our experience in the other missions. And again we must not forget the delightful garden, which, in the midst of his manifold duties, Brother Paruzynski has made to smile at one from the rude wildness of the surrounding plain.

On September 27, we bade good-bye to the missions, and faced South and East for Denver. The trip was broken up by a brief few hours in Casper, Wyoming, the heart of the oil district, the development of which has brought startling achievement within the past few years. Another few hours in Cheyenne enabled us to enjoy the generous hospitality of the Cathedral, and finally, at 6.35 P. M., our train rolled into Denver Station, and we were welcomed with big-hearted greetings by Father Lonergan, who conveyed us out to Sacred Heart College. Here, as everywhere, there was cordial welcome for Father General's representative, and for ten days we experienced the genial hospitality of that favored house delightfully situated on the crest of the West.

Sodality Notes—Mission Work.—The results of mission activity in the province during the first semester of this school year are most gratifying. High as were the hopes of the promoters of this activity in our schools at the opening of classes in September, the good work accomplished in many instances has exceeded expectations. Some of our schools have not reported very extensive results in this line. A late start in mission work perhaps will explain this.

Summer Schools.—Summer schools, which formerly meant a few learned lectures on almost any subject the lecturer might choose, with little or no thought of continuity from year to year, and with no endeavor at correlation of subjects in any year, have gradually become a serious problem, not only on account of the large number of Sisters in attendance, and the number of teachers involved, but because the Sisters, who themselves are teachers of others, must have credits and diplomas as an evidence of their ability and proficiency. This requires grading and graduated courses, and certain periods of residence and successful examinations—

and all of a character that will commend itself to those skilled in academic values.

That our summer schools have been gradually rounding out and growing into comely proportions is evident to any one who has noted their progress.

Each summer school was asked to give: First, number of students, (a) Sisters, (b) others; second, number of affiliated schools; third, courses; fourth, date of opening and closing; fifth, number of Sisterhoods represented. A summary of the various schools as presented by themselves follows:

Creighton.—The summer school this year was the best conducted of all those that Creighton has had. Of the 575 students, 475 were religious women, representing 48 communities of Sisters, and coming from 18 states of the Union, and from Halifax and Vancouver. Among the states referred to were Oregon, California, New Mexico, Oklahoma, Kentucky and Pennsylvania. Registration day was Monday, June 22, and classes the day following. The commencement exercises were held in the Auditorium of the University, Saturday morning, July 31, when the degree of master of arts was conferred on 13 of the Sisters, that of bachelor of arts on 22 of the Sisters and one other sudent, that of bachelor of science on 3 of the Sisters, and that of bachelor of literature on one Sister. There were no affiliated schools.

Loyola University, Chicago.—There were 741 Sisters and 16 lay persons in our summer school. Each course covered a period of three weeks, and consisted of fifty-four academic hours (fifty-minutes each), and included two examinations and a term paper (original) of at least 4,000 words. We allow three months after the close of the summer session for the writing of the term paper.

Marquette University.—(1) Total enrollment, 194 students, of these 139 were Sisters; 20 other teachers—7 priests, 3 laymen, 10 laywomen; 35 other students—30 men, 5 women. (2) No affiliated summer schools. (4) Classes began June 28, ended August 4. (5) Religious communities represented, 10.

St. Louis University.—Number of students, St. Louis University and Sacred Heart Academy, Taylor Avenue, 182; Sisters of the Precious Blood, Arsenal Street, 40; Visitation Convent, 20; seculars, 7; special students, Loretto College, 4. Total, 253. Opening June 21, closing July 31. Religious communities represented, 14.

St. Xavier College, Cincinnati.—Number of students: Sisters, 286; seculars, 6; total 292.

Summer Course at Campion.—In accordance with Rev. Father Provincial's desire that scholastics be given opportunity to improve themselves, a five weeks course in advanced physics was conducted at Campion. The course was open to all interested, and consisted of lectures, problem solution and experimental work. The lectures were given by Father

James Macelwane, who also assigned and supervised experimental work.

Former attempts at summer courses of this kind had suffered from a want of definiteness as regards matter to be covered, text books to be used and schedule to be followed. These factors were given careful consideration this year, with the result that the course proved satisfactory from every point of view. The matter treated was alternating current electricity. Being a field too vast to be covered in so short a time, the work was narrowed down so as to give a solid foundation in the theory of alternating current electricity and its applications to industry, in order that those interested could pursue this branch in its various ramifications as presented in the many text-books available on the subject. Classes were begun on July 2, and were held daily, except Thursdays and Sundays, from 8.45 to 10.30 A. M., until the retreat. After the retreat, a week was devoted to experimental work at the local power plant, which is used as a transformer substation.

The cool weather which prevailed all summer, the intrinsic interest of the matter treated, and the self-sacrificing attention of Father Macelwane, all tended to make the course a thoroughgoing success. Those who attended the course were unanimous in their expression of the desire that the work might be continued in the same efficient and pleasant way in the summers to follow.

The scholastics who took advantage of the course were Messrs. R. Bohn, J. Carroll, C. LeMay, L. Perk, V. Stechschulte and W. Wortkoetter.

There were also conducted a number of splendid practical classes in the pedagogy of English. These classes were organized on the initiative of the scholastics, and were conducted entirely by the scholastics themselves. The chief lecturer at each class was a teacher who had some experience in the phase of the subject he was handling, and his talk was followed by an open discussion by a number of the others.

These open discussions were always brisk, suggestive, and alive to practical classroom difficulties. They brought to light a variety of methods employed by different teachers to meet the difficulties which all experience in the handling of both high school and college English, and afforded an insight into the means by which English classes can be made interesting and profitable.

Among the subjects handled were the following: The Teaching of the History of Literature, of Fiction, of Poetry, of Drama, of English Composition, of Shakespeare, and of Oral English. The lecturers were Messrs. Lord, Carron, Yealy, Donnelly, Hugh O'Neill, J. F. Quinn and Thomas Bowdern.

Summer Work in Biology at Beulah.—A modest but energetic beginning in ecological field-work was made at Lake Beulah during the past summer by a few of the scholastic biologists. The plan, as outlined, included an intensive study of the flora and fauna of the Lake Beulah region. Much work in geological conditions, depth and acid content of the Beulah lakes has already been done by the Wisconsin Geological Survey, but the field of classification and habitat of organisms is as yet untouched. The work of the past summer was directed mainly towards the classification of microscopic organisms, and the mapping out of future research. The men worked in groups, each group confining itself to a particular type of organism. A careful record of the classification, habitat, etc., of each of the hundred or so forms identified, has been kept, so that there will be no overlapping on the work of future years. Those engaged in the work were Messrs. Ahearn, Phee, Freise, Bautsch, Wilmering and Butler.

Summer Course at Cleveland.—On July 1, a summer course in general inorganic chemistry was opened at St. Ignatius College, Cleveland, for both teachers and philosophers. The course was under the supervision of Father J. P. Coony, who delivered the lectures and personally supervised all work in the laboratory. Nine teachers, four prospective teachers and five men from the philosophate volunteered for the course.

Missionaries Leave for India.—On Sunday evening, January 2, a reception was tendered by the community of St. Louis University to the missionaries who sailed from New York, on January 15, for Patna. Addresses of farewell were read by Father McCarthy and Messrs. Conway and Burns. Musical numbers were rendered by the scholastics' orchestra and the theologians' quartette. The speakers eliminated all sadness from their words of farewell, and dwelt rather upon the joyful pride which the members of the Missouri Province should feel in sending "five of our best men," as Very Reverend Father Visitor expressed it, to follow so closely in the footsteps of St. Francis Xavier. Very Reverend Father Provincial called attention to the auspiciousness of the day on which the missionaries were taking their formal leave of the province. It was the Feast of the Holy Name of Jesus, and the eve of the anniversary of the death of Father Maurice Sullivan, of the Missouri Province, the first American Jesuit missionary to die in India. Father Provincial wished the departing missionaries Godspeed in the name of the province, and assured them of a remembrance in all our Masses and prayers. He noted the fact that in every quarter our institutions are undermanned, and that the spirit of sacrifice shown by the province in sending men to blaze the trail in Patna, when men are in such great demand at home, would surely receive God's abundant blessing. He then asked Very Reverend Father Visitor for a few remarks, and the latter, with

his characteristic kindliness and warmth, tendered the good wishes of Father General and of the Society to Missouri's pioneers in India. Fathers Eline, Troy, Henry Milet and Thomas Kelly were present to receive the good wishes of their brethren, Father Anderson having already departed for Cincinnati to visit relatives. The missionaries sailed from London on January 28 for Calcutta.

The U. S. Postal Air Service and the University Wireless Telegraph Station.—In the latter part of October, the U. S. Postal Air Mail Service requested the use of the St. Louis University wireless telegraph station, for a short time, until the government could complete its own station. The university station is operated during certain hours by a government operator, who maintains communication with Chicago, Dayton and Omaha, to facilitate the dispatch of trancontinental mails. Thus far the station has met all the demands of the service. The Post Office Department in its letter of appreciation to the university stated: "Your co-operation has filled a gap which has caused us great concern, and has been of material aid in establishing transcontinental communication."

Committee on Curriculum and Administration.—The commission on administration and curricula will meet in Chicago on December 28. The following letter has been issued by Very Rev. Father Provincial, Father McMenamy:

ST. LOUIS UNIVERSITY,
November 15, 1920.

REVEREND AND DEAR FATHER:—P. C.

The commission on administration and curricula will shortly take in hand the reorganization of our high school courses, as far as such process will be deemed necessary or advisable. There will be no question, however, of any general restatement or reorganization of the courses such as has recently been carried out in regard to the college curricula. The high school curricula formulated and put into operation during the period 1911-1913, have, on the whole, been working satisfactorily, and may be regarded as meeting adequately the requirements of standard curricula in present-day secondary schools. The attention of the commission will be directed rather to matters of detail and to special problems arising from recent developments in the educational practice of the province, e. g., the discontinuance of Greek as a prescribed subject of study in the classical course.

With a view, therefore, to enable the commission to avail itself of the counsel and experience of the teaching personnel of the province, the Fathers and scholastics engaged in high school instruction are cordially invited to submit such suggestions of amendment or change in the existing high school curricula as will contribute, in their opinion, to the proper revision of the same. These suggestions may concern text-

books, content and distribution of subject-matter in the various courses and cognate topics.

Communications regarding the above should be forwarded to St. Louis to my address not later than December 10.

I commend this important work which the commission on administration and curricula is to take in hand, to the prayers of all and remain,

Very sincerely yours in Xto,
(Signed) F. X. McMenamy, S. J.

Contributions for the Endowment Fund.—The slow but steady growth of the contributions constantly coming in for the endowment fund is a matter for much gratification. The week ending January 15, brought in $5,000 from Mr. E. J. Scott, $2,000 from Mrs. Charles F. Bates and $25,000 from Mrs. William C. McBride.

Notes. *Miracle Wrought by Bl. Peter Canisius.*—According to a letter from Father Braunsberger (Exaten, December 27, 1920), a cure pronounced by two doctors to be a miracle, has been obtained in Germany through the intercession of Blessed Peter Canisius. An account of it was forwarded to the Congregation of Rites in the hope that the congregation will approve the miracle and thus allow the cause of Blessed Canisius to be reopened.

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Father Sontag had his first experience in hearing confessions in Spanish on the Feast of the Immaculate Conception. He went to one of the towns near Oña spending the night with the "cura." "In the little pueblos," Father Sontag added, "this feast is a quasi second Easter."

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Extract from a Letter of Rev. Father Provincial of Austria.—Father Charles Leifert, Provincial of Austria, acknowledges the alms of our province in the following letter to Very Reverend Father Provincial:

"What unlooked-for joy was ours on receiving yesterday such a generous number of food-drafts from the Missouri Province! Our sincerest thanks to Your Reverence for such splendid and extraordinary charity, which is doubly valued in these times so fraught with hatred. Indeed the spirit of Christ lives in the Society. We are in poverty and need, but if I consider the great charity and good-will on the part of our brethren which surrounds us on all sides, I should wish to exclaim with the Church: O happy misery which has given rise to such great and splendid charity. But the Fathers of the Missouri Province are distinguished among all the rest by the great and numerous benefits they have conferred on our poor province. This single evidence of charity merits a place in the annals of the Society as a perpetual memorial. May the Lord reward you abundantly and be Himself your reward exceeding great. Thanking you again and again, I commend myself to your prayers."

NEW ORLEANS PROVINCE. GALVESTON—*Golden Jubilee of Father Edward Gaffney.*—The fiftieth anniversary, or golden jubilee, of the reception of the Rev. Edward Gaffney into the Society was observed in Galveston, October 31, 1920, with appropriate religious solemnity and festive rejoicings. The numerous friends among both clergy and laity whom Father Gaffney has won, during his fourteen years of splendid service in the City of Galveston, rallied around him on this happy occasion, and the general outpouring of affection and esteem made the celebration a truly memorable one in the religious annals of the city.

The religious observance of the anniversary began on Sunday morning, with the celebration of Solemn High Mass in the Church of the Sacred Heart, the parish church, attended by the Jesuit Fathers. This spacious and beautiful edifice was filled to its capacity.

Right Rev. Christopher E. Byrne, D. D., Bishop of the Diocese, presided on a throne in the sanctuary, attended by Rev. Peter McDonnell and Rev. Jerome Rapp, treasurer of St. Mary's Seminary, La Porte. The jubilarian, Father Gaffney, was celebrant of the Mass, and he was assisted by Rev. Patrick S. Cronin, S. J., as deacon, and Rev. Michael J. Cronin, S. J., sub-deacon. Rev. A. B. Fox, S. J., was master of ceremonies. The jubilee sermon was delivered by Right Rev. Bishop Byrne.

At noon on Monday, a jubilee banquet was served at St. Mary's University to Father Gaffney, Bishop Byrne and the priests of the diocese. Rev. John S. Murphy, LL. D., pastor of St. Patrick's Church, was the toastmaster.

Despite the inclement weather on Monday night, several hundred friends of the venerable jubilarian assembled at University Hall in honor of Father Gaffney. This was the public reception. A fine purse was presented to the jubilarian, and better still, one who knows him well paid him the following tribute:

Fourteen years after his entrance into the novitiate, Father Gaffney was ordained in Woodstock College, Maryland, by Cardinal Gibbons, on April 19, 1884. He then went to Belgium to make his third year. On his return he was assigned to the staff of the Jesuit College in New Orleans.

Here he labored for eighteen successful years. During these years New Orleans was periodically scourged by epidemics of yellow fever. The good Father's constant and unselfish care of the sick made him a well-known figure in the hospitals and in the homes of the afflicted, and endeared him to the people of the Crescent City. Their deep appreciation of his services was manifested when Father Gaffney took charge of the struggling Newsboys' Home.

Funds were sorely needed to keep the landlord and the wolf from the home. The reverend director's Celtic horror

of landlords prompted him to get rid of this one as soon as possible. He took counsel with some of his friends as to how this could be done. A quiet appeal was made to the sympathy of the people in favor of the boys. Attention was focused on the unsatisfactory conditions and the status of the home. When the project was put before them thousands of friends flocked to the "Father of the Newsboys." The result was a comfortable and substantial Newsboys' Home within the heart of the city, where hundreds of newsboys, young and old, blind and crippled, dwelt without fear of wolf or landlord under the care of the good sisters.

Some fourteen years ago, Father Gaffney was assigned to Galveston. His health, badly shattered at one time, has been restored and rejuvenated under the influence of the gulf breezes here. He likes Galveston and Galveston likes him. Seventy summers have not diminished the vigor of his body, nor have seventy winters chilled the ardor of his soul.

NEW YORK. BLACKWELLS ISLAND—*Penitentiary Men Make Mission.*—On Sunday, December 19, Father Francis J. Driscoll, S. J., of St. Andrew-on-Hudson, and Father George W. Wall, S. J., chaplain of the Blackwells Island Penitentiary, began a mission for the inmates of the penitentiary in preparation for Christmas. The mission was opened at 7.30 Sunday evening with an instruction by Father Driscoll and a sermon on "The End of Man" by Father Wall. Father Driscoll said Mass for the men each morning at an hour that would not interfere with work and prison discipline. After Mass he gave an instruction on one of the Commandments. In the evening, as the men enjoy and get devotion from singing, a hymn was sung before the instruction, after the beads, after the sermon, and the usual hymns at Benediction. It would do the heart good to hear the men sing "Holy God."

All who had not been invested in the scapular of Our Lady of Mount Carmel were invested on Thursday night. Confessions were heard on Friday. The two priests were kept going all afternoon and evening. The last confession was finished at 11.30 o'clock.

On Christmas morning, Father Driscoll preached on perseverance and on the lessons of Christmas. After Mass all renewed their baptismal vows and received the Papal benediction. None will forget the wonderful sight of seeing those 260 men go to Communion with great fervor. The grace of God is all powerful, and it surely worked wonders in those days of the mission. In the days to come, although all may not be faithful, a lasting work has been wrought in many a soul, and a better life will undoubtedly be the result for many.

On Thursday evening, December 30, as an echo of the mission, Father Driscoll was summoned from the workhouse on urgent business, and Father Wall was sent for from City

Hospital to attend a sick call. The warden excused himself for a moment, and then the two priests were called upstairs. When the elevator reached the landing on the chapel floor, the priests were asked to get out, and they groped their way into the dark chapel. Suddenly it was flooded with light, and all the men who had made the mission, and the officials of the institutions, the warden, Joseph McCann, the deputy warden, Martin Feeley, and all the keepers were smiling on the two astonished Fathers. Warden McCann mounted the rostrum, and in a few well-chosen words, thanked the Fathers in the name of the officials and in the name of the men for the treat afforded them by the week's mission, and then presented each of the Fathers with a beautiful black leather hand grip containing a traveler's toilet set.

Father Wall and Father Driscoll tried to hide their feelings, but their surprise and their gratitude at this unexpected tribute was too much for them. Their little speeches of acknowledgment were more expressive of how deeply they were touched than of their ability as speakers.

When the meeting closed, the men arose and applauded the Fathers as they left the hall.

FORDHAM. *The University—Alumni Pledge Aid to Fordham.*—Five hundred students at Fordham University pledged their generous support to Fordham's campaign for $1,000,000, at the annual dinner of the Fordham Alumni, at Waldorf-Astoria, on Thursday evening, January 13. The dinner marked the actual opening of the drive, and the affair was characterized by great enthusiasm for its success. It was the largest alumni dinner in the long history of Fordham. Fifty-five classes were represented.

Among those present and sitting at the dais table were the Very Rev. Monsignor John J. Dunn, who represented His Grace, Archbishop Hayes; the Rev. Joseph Silvermann, D.D., chief rabbi of Temple Emanu-El; the Rev. Edward P. Tivnan, S. J., president of Fordham; the Hon. Morgan J. O'Brien, chairman of the executive committee in charge of the campaign; the Right Rev. John J. Collins, S. J., and the Rev. Daniel J. Quinn, S. J., both former presidents of Fordham; Olaf Gates, director of the campaign; the Hon. Bird S. Coler, Colonel Austin, P. J. Carey, who donated all the posters for the drive; Francis P. Garvan, and Owen S. M. Tierney, president of the alumni.

Memorial Window.—During the Christmas holidays there was installed in the Alumni Sodality Chapel the last of a series of stained glass windows depicting events in the life of Our Blessed Mother. The window bears the following inscription: "A gift from the Alumni Sodality to the Mother of God to commemorate Her tender kindness to the fighting men of Fordham in the World War." The window reproduces the "Mater Dolorosa" as conceived by the modern German artist, Martin Feuerstein (1856-). It was made by

Louis J. Lederle, father of Lieut. Louis Lederle, '11, killed in the great war, and of Frank Lederle.

St. Vincent de Paul Society.—The society, in keeping with its proper spirit, was particularly active during the Christmas season. Articles of clothing and substantial gifts were made to the needy who applied to its members, and in addition, contributions were made to the Home for the Aged, the Cancer Hospital, Maryknoll and the Catholic Orphan Asylum.

St, Francis Xavier's—Inspection of School by the State Regents.—As a result of an unexpected inspection of Xavier High School by Mr. Dwight Arms, a letter was received by the Rev. Patrick J. Casey, the principal of Xavier, from the State Department of Education in Albany, which reads as follows:

"It gives me great pleasure to inform you that Mr. Arms makes a favorable report of his inspection of the work in Latin and Greek in your high school. He states he found a system of instruction in practice that has proved its worth in the educative process through a long period of years, and is held to be too valuable to render radical changes desirable." He reports as follows:

"Emphasis is placed on the mastery of fundamentals—vocabularies, inflections, case relations and concords—in the earlier work, and comprehension of the thought, together with its effective expression in English, in the later work of the course. Pupils are taught to construe by word groups, and finally to read (translate) in a manner that shows due regard to the Latin or Greek text, and a careful attention to its expresston in correct and well-phrased English.

"All in all, a visit to this school gives one a new impression of the value of the classical studies in laying foundation for more advanced student activities and in paving the way for larger usefulness in life."

"Let me assure you that the department is gratified to learn of your success in the line of ancient language. We trust that Mr. Arms' report may prove a source of satisfaction and encouragement to you.

Very truly yours,
(Signed) W. A. Holcombe."

Messengers of the Sacred Heart.—At the meeting in Rome of the editors of *The Messengers of the Sacred Heart*, it was reported last May that the circulation of some of the official organs was as follows: The Portuguese, 2,000; the Dutch, 3,500; the Italian, 5,000; the Spanish, 15,000; the Slovak, 20,000; the English, 40,0000; the Polish of New York, 43,000; the Austrian, 50,000; the Slovak-German, 50,000; the Canadian (French and English), 90,000; the French, 90,000; the Polish, 170,000; and last, but not least, our own *Messenger of the Sacred Heart*, 370,000.

A Curious Item from "America"—Governor Cox Apparently not a Jesuit.—Rather interesting, the following explanation of the *Masonic Home Journal*, official organ of the Masons of Kentucky. Retracting its statement that Governor Cox is "a member of a Jesuit order," the *Journal* writes:

"In our issue of October 15, 1920, we published a letter from Bro. John L. Newton, asking the religious faith of the four candidates for President and Vice-President. We, out of courtesy, gave such information as we had and quoted from the *American Citizen*. We did not certify to the truth of this, and told where we got our information. We are now informed that Mrs. Cox in not a Catholic, but a member of the Episcopal Church; Governor Cox is not a member of any Jesuit order, and is also a member of the Episcopal Church. Bro. Warren G. Harding and Bro. James M. Cox are both Master Masons."

We shall be very greatly indebted to the *Masonic Home Journal* for any information concerning the various Jesuit orders whose existence is implied in the original statement and in the present correction. Our own limited knowledge is confined to but a single one. The other Jesuit orders must evidently admit lay members, not even excluding non-Catholics. Governor Cox was thought to belong not to the Catholic Church, but merely to "a Jesuit order." There may also, for all we know, be a ladies' auxiliary. The *American Citizen*, whose authority was prudently cited by the Masonic journal, may have still other equally reliable information upon this subject.

Another Interesting Item—Conon Doyle on the Jesuits.—Sir A. Conon Doyle in his book, "The Vital Message," writes: " . . . I have myself lived during the seven most impressionable years of my life among Jesuits, the most maligned of all ecclesiastic orders, and I have found them honorable and good men, in all ways estimable outside the narrowness which limits the world to Mother Church. They were athletes, scholars and gentlemen, nor can I ever remember any example of that casuistry with which they are reproached. . . ."

PHILADELPHIA. *Mission in the Penitentiary Given by Father John Cotter and Father M. J. O'Shea, the Chaplain.*—A successful one week's mission for the inmates of the Eastern State Penitentiary closed on Sunday afternoon, January 23, in the chapel of the institution, at Twenty-second Street and Fairmount avenue.

Fully five hundred inmates gathered in the little chapel for the closing exercises. More than half had received Holy Communion at the early Mass.

Promptly at 2 o'clock the orchestra commenced to play. Two violins, a bass viol, an oboe, two cornets and an organ completed the symphony which rendered several excellent selections.

The burden of Father Cotter's discourse was the necessity for continuing in the grace of God by keeping aloft the torch of Faith handed down by the Apostles.

He told the old story of the Grecian athletes, who, when competing in the marathon, carried in their hands a lighted torch, which was never permitted to be quenched, even though it burned the flesh from their fingers. He reminded them of the penitent thief who entered Paradise on that Good Friday when the Master laid down His life.

At the conclusion of the sermon came, perhaps, the most solemn moment of the mission, when the entire congregation renewed baptismal promises. The Papal blessing was bestowed, religious objects were blessed, and Benediction of the Most Blessed Sacrament was celebrated by Father O'Shea.

Among the visitors who pressed forward to congratulate Father Cotter upon the success of the mission, perhaps none was more earnest than the Rev. Zedd H. Kopp. Ph. D., the non-Catholic chaplain of the institution. He spoke in high terms of the efficacy of the mission, and the benefits which would accrue from it for the inmates.

The Gesu—Casualty List of the War.—Belli, Frederick—army, private, killed 7-15-18, on the banks of the Marne, at Luzerne—822 N. 19th Street; Mrs. A. Belli, mother. Corrigan, Charles Jos.—army, private, 1-cl., 9-30-18, France—1614 N. Gratz Street; Sayde E. Corrigan, mother. Fearn, Thomas Jos.—army, sergeant, Co. K, 314th Infantry, killed 9-27-18, Montfaucon, France—1818 Thompson Street; Mrs. Mary Fearn, mother. Gowen, Edwin Aloysius—army, private, 303rd Mechanic Repair Shop Unit, 5-27-18, Nevers, France (of gunshot wounds)—1208 N. 18th Street; Mrs. Anna Gowen, mother. Hutchinson, James Jos.—army, private, Co. G, 110th. Inf. Reg., killed 7-30-18, Argonne—1830 Cabot Street; Mr. James F. Hutchinson, father. Lafferty, Daniel P.—army, 2nd Lieut., 109th Inf., 28th Div., killed 9-28-18, Argonne—1819 Ingersoll Street; Mrs. M. Dunphy. McMahon, John Patrick—army, private, 106th Inf., Co. H., killed 9-27-18, Chateau Thierry—1548 Ingersoll Street; Mr. Patrick McMahon, father. McVeigh, John Jas.—navy, quartermaster 2-cl., Naval Air Station, died 8-23-18, Pauillac, France—1706 Master Street; Miss Martha McVeigh, sister. Rooney, William Aloysius—army, private, 12th E. Tr. Bn., 153rd D. B., 10-4-18, Camp Dix, N. J.—912 N. 17th Street; Mrs. Elizabeth Rooney, mother. Torpey, Vincent John—army, private, Batt. C, 311th Field Artillery, 2-27-19, Benoite Vaud, France—1622-24 Ridge Avenue; Mrs. John G. Torpey, mother.

St. Joseph's College—The Knights of Columbus in Rome—A Letter to the Rev. Redmond J. Walsh, S. J., Rector of the Gesù, from the Very Rev. Joseph F. Hanselman, S. J.,

*American Assistant to the Very Rev. Father General of the Society of Jesus, in Rome.**

THE AUDIENCE

ROME, September 7, 1920.

DEAR FATHER RECTOR—P. C.:

At the station, as I was seeing the K. C.'s off, Mr. Flaherty, Supreme Knight, accepting my offer of doing whatever favor I might be able to do, asked me to let Father R. Walsh, his pastor of the Gesù, Philadelphia, have a brief description of the K. C. visit to Rome. It is in compliance with the reasonable and loyal wish of this distinguished parishioner of yours and alumnus of St. Joseph's College, that I am jotting down a few items concerning "the siege and taking of Rome" by the Knights of Columbus.

Their visit to Rome was indeed a noteworthy event, a fitting climax to their real triumphal march through the continent. They arrrived on Friday, August 27, P. M., about 240 strong. Mr. Edward L. Hearn had already written me from Paris urgently inviting me to be in Rome for the great occasion.

The K. C.'s stopped at three hotels, the Continental, the Quirinal and the Royal. These places were patches of N. A. for the time being. I had never seen so many Americans since I left the United States.

On Saturday, August 28, at 12 o'clock M., the audience with the Pope took place in the Consistorial Hall of the Vatican. I drove to the Vatican with Mr. Flaherty, Mr. Hearn and Monsignor Mahony, acting Rector of the North American College. The Knights marched in a body, and were grouped together on arriving. Between fifty and one hundred Americans, residents here and in Genoa, or visitors, were also present, but were outside the K. C. group.

The audience lasted until 1 P. M. Mr. Flaherty made his address to His Holiness in English, Mgr. Cerretti repeating it in Italian, Then the Pope replied in Italian and Mgr. Cerretti gave the reply in English. Mr. Flaherty spoke with much feeling. The Pope, who was very happy in his remarks, invited the Knights to settle in Rome. He was particularly interested in Mr. Flaherty's reference to Columbus as a Genoese. which the Pope is also. After the speeches the Knights formed in four rows, and the Pope, walking up and down between them, with Mgr. Cerretti, had pleasant words for all, and each one knelt and kissed his ring. A large white silver medal, with the Pope's relief on one side, was given to each of the Knights in the name of his Holiness, who made Mr. Flaherty a Commander of the Knights of St. Gregory, *motu proprio*. Group pictures of the Knights were

*NOTE.—Father Walsh, obliged to give up the Rectorship of the College because of ill health, died January 20, 1921.

then taken in the Cortile S. Damaso and on the steps in front of St. Peter's. The Knights were all very proud and happy.

The next morning, Sunday, August 29, there was the very touching event of Mass by the Holy Father, in the Vatican Garden, at which the Knights received Holy Communion. As there might be difficulty in securing English-speaking confessors who had faculties, the Pope himself yesterday, at the audience, gave all the priests present in the Consistorial Hall—and among the Knights there were about fifteen priests—faculties to hear confessions anywhere in Rome, in church, hotel or house. The Mass was read by the Pope at 7.30 A. M., in the open air, at the shrine of Our Lady of Guardia, a memorial shrine presented by the Genoese. It was an inspiring sight to see all the Knights grouped together in a space marked off by hedges of beautiful shrubbery, and kneeling at benches provided for the occasion, decorous, devout, and evidently impressed with the solemnity of the occasion. The Pope distributed Holy Communion for one-half hour; for twenty minutes to the Knights and ten minutes to the others who were present. During the Mass a select choir under Monsignor Rella sang choice hymns. Monsignor Cerretti said the Mass of thanksgiving in the presence of the Holy Father, and at the end the litany of the saints was recited. Many monsignori and priests attended. When the religious functions were over, the Pope mingled with the Knights, and a photo was taken of him in their midst, with Monsignor Cerretti and Mr. Flaherty next to His Holiness. At 9.30, the Holy Father drove away, with Monsignor Cerretti, Monsignor Taci and Monsignor Cacciadomani in the coach, whilst the silver bugles sounded the return. That the Pope gave two hours to this function showed his deep interest in the K. C.'s. It was indeed all very impressive. The Knights proclaimed their Catholic spirit in laudable and pronounced fashion. In the afternoon of Sunday the K. C.'s visited the catacombs on the Appian way.

On Monday, August 30, A. M., they went in groups and with guides to the Vatican libraries, galleries and chapels, and in the afternoon visited the various churches and other objects of interest. On Tuesday, A. M. and P. M., I took some of them to the Gesù, the rooms of St. Ignatius and other places consecrated by memories of the Society. There were, I was told by one of the Knights, about 70 students of our Jesuit colleges among the K. C.'s on their trip. I had intended to take Mr. Flaherty to the Gesù, but always found him with some other important engagement to attend to. He and Mr. Mulligan and other chief officials had each a private audience with the Holy Father.

On Monday, 8 P. M., the Knights had a banquet at the Grand Hotel. I was there for part of it. Monsignor Cerretti

was the guest of honor. It was he, in fact, who had arranged the whole program for this visit of the Knights to Rome. Other officials of the Vatican were also present. Monsignor Cerretti expressed the hope that the K. C.'s would settle in Rome. Mr. Flaherty made a telling speech, and said that the wish expressed by the Pope was to them a command. When he got back to America he would take the matter up, and he had no doubt that everything would be satisfactorily arranged.

I am glad the Knights have determined to come to Rome. There will be a good field for their activities here. They will not, as they should not, settle here in the sense that they will enroll Italian Knights of Columbus. The Knights are an American product. If other nations in Europe and elsewhere wish to have an institution of the kind, they should be careful to adapt the spirit of the order to their own peculiar national characteristics. What is needed in Rome, is a bureau, or centre of the Knights, for the convenience of Catholic lay visitors from the United States, where these can find information and feel at home. The Knights, too, can successfully, without direct attack or antagonism, counteract the influence of Y. M. C. A. and the Methodist, who are so active in France, Italy, etc., especially since the war.

On Tuesday, August 31, 9 A. M., the Knights left Rome for Genoa. They had enjoyed their visit to Rome, and made a splendid impression as practical, fearless Catholics, who were proud of their Faith and not ashamed to profess it. May God bless their good work and them!

I trust all is going well in Philadelphia. When Mr. Flaherty returns, tell him how glad we all were to see him and his gallant band "without fear and without reproach," and only hope that he will soon return.

With best wishes to all at St. Joseph's and to the good people of the Gesù.

In union with your Holy Sacrifices and prayers,

Devotedly in Xt,

JOSEPH F. HANSELMAN, S. J.

HOME NEWS.—Woodstock was honored on October 6 by a brief visit of Monsignor Bonzano, the apostolic delegate, and Archbishop Marchetti.

October 26, Rev. Father de Boyne returned for his final exhortation and farewell.

November 26 and 27, the fall disputations took place.

In theology: *De Sacramento Pœnitentiæ*—Father J. P. Gallagher, defender; Father Francis Bona and Father William R. Cullen objectors. *Ex Tractatu De SS. Trinitate*—Father Joseph F. Beglan, defender; Father Charles E. Deppermann and Father John Murphy, objectors. Essays: *Ex Sacra Scriptura*, "The Idea of Justice in St. Paul," Father W. F. Cunningham; *Ex Jure Canonico*, "Non-Catholics and

Matrimonial Impediments," Mr. J. J. Becker; *Ex Historia Ecclesiastica*, "The Separation of the Church from the Synagogue," Mr. A. R. Mack.

In philosophy: *Ex Ethica*—Mr. B. V. Shea, defender; Mr. A. L. Bouwhuis and Mr. A. A. Purcell, objectors. *Ex Theologia Naturali*—Mr. L. E. Feeney, defender; Mr. H. E. Bean and Mr. J. F. Treubig, objectors. *Ex Psychologia* —Mr. T. J. Higgins, defender; Mr. J. R. O'Connell and Mr. J. J. Murphy, objectors. *Physics*, "Some Aspects of Wave Motion," Mr. G. Willmann, lecturer; Mr. E. P. Amy, assistant.

The Philosophers' Academy in honor of their patron, St. Catherine, was held on Sunday, November 21. The program follows: Part I—*Overture*, "Light Cavalry" (Suppe), Orchestra. *Poem*, "A Friar's Vision," Mr. E. F. Flaherty. "Padraic Pearse and Catholic Literature," Mr. R. A. Hewitt. "Holy, Holy, Holy" (Mendelssohn), Glee Club. "The Pathos of Ingratitude," Mr. J. P. Flanagan. Part II—*Violin Duo*, a) "Morris Dance" No. 1 (Edw. German); b) "Symphonie Concertante" No. 3 (Dancla), Mr. L. F. Feeney and Mr. R. A, Boudreau. *Carmen*, "Omnia Possum in Eo Qui Me Confortat," Mr. T. F. X. Leckie. "Exhortation," Mr. R. Sheridan and Glee Club. "Lady Macbeth," Mr. J. E. McManus. *Finale*, "Marche des Gladiateurs" (Fucik), Orchestra.

February 2, Brother McMullen took his final vows.

Father Provincial's visitation began on February 8.

Spring disputations took place on February 15 and 16.

In theology: *De Sacramento Pœnitentiæ*Mr. S. A. Koen, defender; Mr. R. B. Schmitt and Mr. F. A. McQuade, objectors. *Ex Tractatu De Deo Uno*—Mr. M. L. Zillig, defender; Mr. C. H. Hessel and Mr. D. L. McCarthy, objectors. *Ex Sacra Scriptura*, "Hymn of Love" (I Corinthians, Ch. 13), Mr. William J. Logue. *Ex Jure Canonico*, "Relation of Religious Institutes to the Ordinary of the Place," Mr. Joseph C. Glose. *Ex Historia Ecclesiastica*, "St. Ephraem and His Work," Mr. Joseph P. Gorayeb.

In philosophy: *Ex Theologia Naturali*—Mr. D. J. Comey, defender; Mr. A. L. Gampp and Mr. J. A. Walsh, objectors. *Ex Psychologia*—Mr. E. F. Flaherty, defender; Mr. J. J. Moriarty and Mr. M. G. Voelkl, objectors. *Ex Cosmologia* —Mr. R. M. Sullivan, defender; Mr. W. F. Friary and Mr. V. I. Kennally, objectors. *Geology*, "Volcanoes," Mr. J. B. Muenzen, lecturer.

March 3, Father Provincial left for Jamaica.

On the evening of March 6, the theologians honored their patron, St. Thomas, with an interesting program. Orchestra, *La Fete des Lanternes* (*Benoit*). Jerome: "*Scripturam Mentiri Dicere Nefas Est*," Mr. V. L. Keelan. Glee, *The Heavens*

Are Telling. Bellarmine: "*Triumphum a Tribus Fere Sæculis Magnopere Desideratum*," Mr. J. A. Risacher. Quartette, *Le Dernier Soupir*, Fathers G. A. Connors, L. J. Gallagher, E. S. Swift and D. F. Ryan. *A Tale Told in Heaven* (*verse*), Mr. R. Parsons. Glee, *Deep River* (*Burleigh*). Lainez: "*Synodi Tridentinæ Anima*," Mr. F. X. Talbot. Orchestra, *Cup Winner* (*Tocaben*).

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province

From June 1, to October 1, 1920

To Secular Clergy

Albany	2	216
Altoona	1	89
Antigonish, N. S.	1	95
Charlottetown, P. E. I.	1	51
Fall River	2	134
Hamilton, Ont.	1	42
Hartford	2	314
Manchester	2	162
Newark	2	344
New York	3	625
Ogdensburg	1	64
Pittsburg	2	375
Providence	2	205
St. John's, N. F. L.	1	43
Springfield	2	320
Trenton	2	181

Congregations of Priests

Congregation of St. Charles Borromeo, Buffalo	1	11

Seminarians

Mt. St. Mary's, Emmitsburg	1	75
Seton Hall, N. J.	1	28

Religious Men

Christian Brothers		
Pocantico Hills, N. Y.	2	194
Marist Brothers		
Poughkeepsie, N. Y.	2	136
Brothers of Sacred Heart		
Metuchen, N. J.	1	50
Xaverian Brothers		
Danvers, Mass.	1	74

Religious Women

Baptistine Srs. of Nazarene		
Newark, N. J.	1	22
Benedictines		
Ridgely, Md.	1	40
Blessed Sacrament		
Cornwells, Pa.	1	70
Carmelites		
Baltimore, Md.	1	17
Philadelphia, Pa.	1	16
Cenacle		
Brighton, Mass.	1	29
New York, N. Y.	1	65
Charity		
Convent Station, N. J.	6	1358
Greensburg, Pa.	1	230
Halifax, N. S.	2	434
Mt. St. Vincent, N. Y,	6	1738
Wellesley Hills, Mass.	1	94
Charity of Nazareth		
Hyde Park, Mass.	1	42
Leonardtown, Md.	1	38
Newburyport, Mass.	1	40
Charity of Our Lady of Mercy		
Baltic, Conn.	1	96
Christian Charity		
Wilkes-Barre, Pa.	2	222
Daughters of the Heart of Mary		
Brooklyn, N. Y.	1	35
Buffalo, N. Y.	1	42
Burlington, Vt.	1	24
Fordham, N. Y.	1	40
Westchester, N. Y.	1	60
Divine Compassion		
White Plains, N. Y.	1	46
Dominicans		
Highland Mills, N. Y.	1	10
Faithful Companions of Jesus		
Fitchburg, Mass.	1	56
Franciscans		
Buffalo, N. Y.	2	70
Glen Riddle, Pa	1	291
Mt. Hope, N. Y.	1	61
Mt. Loretto, N. Y.	1	48
Good Shepherd		
Boston, Mass.	1	26
Buffalo, N. Y.	2	72
Georgetown, D. C.	1	18
New York, N. Y.	1	55
Peekskill, N. Y.	1	15
Springfield, Mass.	1	12
Holy Child		
New York, N. Y.	1	48
Sharon Hill, Pa.	1	84
Suffern, N. Y.	1	54
Holy Cross		
Baltimore, Md.	1	35
Washington, D. C.	1	60
Holy Names		
Albany, N. Y.	1	81
Holy Union		
Fall River, Mass.	2	110
Immaculate Heart of Mary		
Cape May Point, N. J.	1	281
West Chester, Pa.	1	140
Jesus and Mary		
Highland Mils, N.Y.	1	12
Kingsbridge, N. Y.	1	12
Ladies of Loretto		
Toronto, Can.	1	140
Little Sisters of the Poor		
Queens, Long Island	1	60
Marie Reparatrice		
New York, N. Y.	1	30
Mercy		
Altamont, N. Y.	2	130
Beatty, Pa.	2	270
Buffalo, N. Y.	2	148
Burlington, Vt.	1	95
Charlotte, N. Y.	1	50
Corning, N. Y.	1	35
Cresson, Pa.	1	60
East Moriches, N. Y.	2	106
Fall River, Mass.	2	145
Harrisburg, Pa.	1	40
Hartford, Conn.	3	422

Mercy (Continued)
Hazelton, Pa.....2... 80
Hookset, N. H.....2... 275
Leicester, Mass.....1... 34
Manchester, N. H.....1... 80
Merion, Pa.....2... 147
Milford, Conn.....1... 190
Mt. Washington Md.....1... 88
New York, N. Y.....1... 35
Pittsburgh, Pa,.....1... 131
Plainfield, N. J.....2... 202
Portland, Me.....2... 238
St. John's, N. F. L.....2... 154
Tarrytown, N. Y.....2... 99
Titusville, Pa.....1... 50
Towanda, Pa.....1... 30
Mission Helpers
Baltimore, Md.....2... 80
Missionary Srs. of Sacred Heart
New York, N. Y.....2... 163
Notre Dame
Antigonish, N. S.....1... 67
Baltimore, Md.....1... 215
Boston, Mass.....1... 68
Cambridge, Mass.....1... 42
East Boston, Mass.....1... 40
Fort Lee, N. J.....1... 190
Lawrence, Mass.....1... 52
Lowell, Mass.....1... 103
Moylan, Pa.....1... 56
Newark, N. J.....1... 134
Roxbury, Mass.....1... 200
Waltham, Mass.....1... 116
Washington, D. C.....1... 92
Worcester, Mass.....1... 240
Oblate Sisters of Providence
Baltimore, Md.....1... 35
Perpetual Adoration
West Falls Church, Va.....1... 12
Presentation
Fitchburg, Mass.....2... 106
Green Ridge, N. Y.....1... 28
Monroe, N. Y.....1... 40
Providence
Holyoke, Mass.....3... 296
Pittsburg, Pa.....2... 267
Sacred Heart
Albany, N. Y.....1... 98
Halifax, N. S.....1... 55
New York City,
(Manhattanville).....1... 103
(University Ave.).....1... 36
(54th Street).....1... 30
Providence, R. I.....1... 52
Sacred Heart (continued)
Rochester, N. Y.....1... 41
Torresdale, Pa.....1... 86
Sacred Heart of Mary
Tarrytown, N. Y.....1... 60
St. Dorothy
Richmond Hill, S.I., N.Y...1... 18
St. Joseph
Brighton, Mass.....1... 252
Cape May Point, N. J.....4... 538
Chestnut Hill, Pa.....1... 160
Hamilton, Ont.....2... 183
Hartford, Conn.....1... 109
Holyoke, Mass.....1... 380
McSherrystown, Pa.....1... 87
Rochester, N. Y.....3... 392
Troy, N. Y.....4... 462
St. Joseph of Peace
Englewood, N. J.....1... 60
St. Mary
Buffalo, N. Y.....1... 35
Lockport, N. Y.....1... 106
Ursulines
Bedford Park, N. Y.....1... 70
Cincinnati, O.....1... 44
Fishkill, N. Y.....1... 32
Middletown, N. Y.....1... 12
New York, N. Y.....1... 8
New Rochelle, N. Y.....1... 65
Phoenicia, N. Y.....1... 30
Wilmington, Del.....1... 17
Visitation
Baltimore, Md.....1... 45
Catonsville, Md.....1... 58
Frederick, Md..1... 36
Georgetown, D. C.....1... 50
Parkersburg, W. Va.....1... 32
Richmond, Va.....1... 21
Wheeling, W. Va.....1... 50

LAYMEN

Altamount, N. Y.—Albany men.....1... 29
Holy Cross College, Worcester, Mass.....1... 146
Georgetown College.....1... 135
Mt. Manresa, S. I.....16...1088
St. Andrew's.....39... 44
Springfield, Mass.....1... 48
Overbrook, Pa.....1... 250
Oswego men at Mexico Pt., N. Y.....1... 75
Harrisburg men at Mt. St. Mary's, Emmittsburg, Md..1... 79

SECULAR LADIES AND PUPILS

Benedictines, Richmond, Va., Ladies.....1... 75
Cenacle, Brighton, Mass., Girls, Ladies, etc.....7... 405
" Newport, R. I., " " " .....4... 144
" New York, N.Y. " " " .....5... 320
Charity, Nanuet, N. Y., Children.....1... 455
Faithful Companions of Jesus, Fitchburg, Mass., Alumnæ, etc.....2... 75
Good Shepherd, Georgetown, D. C., Inmates.....1... 58
" " Springfield, Mass., Inmates.....1... 128
Immaculate Heart, Frazer, Pa., Teachers.....1... 76
" " Immaculata, Pa., Alumnæ.....1... 60

Marie Reparatrice, New York, N. Y., Working Girls	1	45
Mercy, Hookset, N. H., Teachers	1	76
" Merion, Pa, Alumnæ	1	137
" Milford Conn. Ladies	1	180
Sacramentines, Business Girls	1	20
Sacred Heart, Albany, N. Y,, Children of Mary	1	101
" " Manhattanville, N.Y.C., Married Women	1	83
" " University Ave., N.Y.C., Working Girls Married Women	2	145
" " Providence, R. I., Working Girls	1	100
" " Rochester, N. Y., Ladies	1	105
" " Torresdale, Pa., Ladies	2	450
Sacred Heart of Mary, Tarrytown, N. Y., Teachers, etc	1	174
St. Joseph, Chestnut Hill, Pa., Alumnæ	2	400
St Catherine's Guild, Brooklyn, N. Y.	1	168

SUMMARY OF RETREATS

RETREATS		RETREATANTS
To Priests, Secular	27	3260
To Priests, Regular	1	11
To Seminarians	2	103
To Religious Men	6	454
To Religious Women	180	16587
To Laymen	62	1894
To Secular Ladies and Pupils	41	3980
Total Retreats	319	Total Retreatants 26289

RETREATS GIVEN BY FATHER SHEALY AND RETREATS AT MT. MANRESA, STATEN ISLAND, BY FATHERS SHEALY, CORBETT AND MULLALY.

Retreats at Mt. Manresa, June 1 to Sept. 30, 1920

Number of Retreats	16
Number of Retreatants	1088
Average per week-end	68

Extension work from Mt. Manresa by FATHER SHEALY, June 1 to Sept. 30, 1920

At Overbrook Seminary, Laymen	1	250
At Georgetown College, Baltimore men	1	135
At Altamont, N. Y., Albany men	1	29
At Mexico Point, N. Y., Oswego men	1	75
At Mt. St. Mary's, Emmitsburg, Md., Harrisburg men	1	79
	5	568

June 1 to Sept 30, 1920—Total number of Retreats 22
Total number of Retreatants 1656

Total number of Retreats at Mt. Manresa, April 1 to Dec. 1, 1920 30
Total number of Retreatants at Mt. Manresa, April 1 to Dec. 1, 1920 1860
Average per week-end 62
Total in extension Retreats, April 1 to Dec. 1, 1920 838
Total at Mt. Manresa and extension Retreats, April 1 to Dec. 1, 1920 2698
Total number of Retreatants from beginning of movement 16181

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1920.

DIOCESAN CLERGY

Columbus	2...	55
Denver	1...	99
Indianapolis	1...	165
Peoria	1...	182
San Francisco	2...	210
Saint Joseph	1...	75
Sioux Falls	1...	81
Winona	1...	107
Wichita	1...	84

RELIGIOUS MEN

Clerics of Saint Viatur		
Kankakee, Ill	1...	60
Christian Brothers		
Chicago, Ill	1...	50
St. Paul, Minn	1...	45
Resurrectionists		
St. Louis, Mo	1...	18

RELIGIOUS WOMEN

Sisters of St. Agnes		
Victoria, Kan	1...	40
Benedictines		
Covington, Ky	1...	40
Evanston, Ill	1...	60
Sturgis, S. D	2...	83
Blessed Sacrament		
St. Louis, Mo	1...	6
Sisters of the Cenacle		
New York, N. Y	1...	66
Charity, B. V. M.		
Boulder, Colo	1...	18
Chicago, Ill	8...	250
Council Bluffs, Ia	1...	35
Davenport, Ia	1...	90
Des Moines, Ia	1...	90
Dubuque, Ia	2...	350
Kansas City, Mo	1...	38
Lead, S. D	1...	9
Lyons, Ia	1...	75
Milwaukee, Wis	2...	56
Charity of Cincinnati		
Colorado Springs, Colo	1...	49
Mt. St. Joseph, O	2...	518
Trinidad, Colo	1...	29
Charity of Leavenworth		
Denver, Colo	2...	71
Leavenworth, Kans	2...	230
Charity of Nazareth		
Mt. Vernon, O	1...	21
Nazareth, Ky	2...	490
St. Vincent's, Ky	1...	92
Christian Charity		
Detroit, Mich	1...	32
New Ulm, Minn	1...	32
Normandy, Mo	1...	35
St. Louis, Mo	1...	21
Wilmette, Ill	1...	72
Charity of St. Augustine		
Lakewood, O	2...	147
Holy Family of Nazareth		
Cambridge, Mass	1...	36
Daughters of the Heart of Mary		
Chicago, Ill	1...	22
Cleveland, O	1...	40
Dominican		
Adrian, Mich	1...	120
Great Bend, Kan	2...	25
St. Charles, Ill	1...	17
Felician		
Buffalo, N. Y	1...	200
Lodi, N. Y	1...	360
Milwaukee, Wis	1...	300
McKeesport, Pa	1...	93
Niles, Ill	1...	75
Franciscan		
Alliance, Neb	1...	33
Buffalo, N. Y	1...	102
Carroll, Ill	1...	15
Chicopee, Mass	1...	80
LaCrosse, Wis	2...	480
New Lexington, O	1...	47
Milwaukee, Wis	1...	40
O'Neill, Neb	1...	25
Pine Ridge, S. D	1...	20
Rochester, Minn	2...	290
Shamokin, Pa	2...	35
St. Francis, S. D	1...	17
St. Stephen's, Wyo	1...	17
West Point, Neb	1...	40
Good Shepherd		
Chicago, Ill	4...	131
Detroit, Mich	2...	70
Dubuque, Ia	1...	17
Indianapolis, Ind	1...	82
Milwaukee, Wis	2...	46
Peoria, Ill	1...	10
St. Louis, Mo	3...	160
Sioux City, Ia	1...	20
Holy Child Jesus		
Cheyenne, Wyo	1...	30
Chicago, Ill	1...	22
Humility of Mary		
Canton, O	1...	89
Ottumwa, Ia	1...	100
Villa Maria, Pa	1...	137
Ladies of Loretto		
Chicago, Ill	1...	65
Sault-Ste-Marie, Mich	1...	30
Little Sisters of the Poor		
Detroit, Mich	1...	15
Holy Cross		
Notre Dame, Ind	2...	542
Helpers of the Holy Souls		
St. Louis, Mo	1...	21
Loretto		
Denver, Colo	1...	34
Kansas City, Kan	1...	40
Las Cruces, N. M	1...	46
Pueblo, Colo	1...	23
St. John's, Ky	1...	48
St. Louis, Mo	1...	69
Loretto Heights, Colo	1...	50

Mercy
Ann Arbor, Mich.....1... 12
Aurora, Ill.....2... 28
Cedar Rapids, Ia.....2... 150
Chicago, Ill.....3... 340
Cincinnati, O.....1... 75
Clinton, Ia.....1... 15
Council Bluffs, Neb.....1... 60
Desplaines, Ill.....1... 30
Fort Dodge, Ia.....1... 8
Jackson, Mich.....1... 8
Kansas City, Mo.....1... 89
Larchwood, Ia.....1... 22
Milwaukee, Wis.....1... 45
Omaha, Neb.....2... 123
St. Louis, Mo.....1... 40
Sioux City, Ia.....1... 20
Springfield, Mo.....1... 30
Webster Groves, Mo.....1... 65
Notre Dame
Cleveland, O.....2... 259
Covington, Ky.....2... 156
Toledo, O.....1... 35
Notre Dame of Namur
Cincinnati, O.....2... 202
Columbus, O.....1... 53
Dayton, O.....1... 75
Reading, O.....1... 185
School Srs. of Notre Dame
Chicago, Ill.....1... 256
Mankato, Minn.....2... 117
Prairie du Chien, Wis.....2... 145
Quincy, Ill.....1... 35
Precious Blood
Maria Stein, O.....2... 252
O'Fallon, Mo.....1... 80
St. Louis, Mo.....1... 84
Presentation
Aberdeen, S. D.....1... 70
Dubuque, Ia.....1... 137
Sioux Falls, S. D.....1... 40
Providence
St. Mary-of-the-Woods, Ind..3...1090
Poor Handmaids of Jesus Christ
New Ulm, Minn.....1... 30
Sacred Heart
Chicago, Ill.....1... 35
Cincinnati, O.....1... 32
Detroit, Mich.....1... 29
Grosse Pointe, Mich.....1... 40

Sacred Heart (*continued*)
Lake Forest, Ill.....1... 50
Omaha, Neb.....1... 45
St. Charles, Mo.....1... 42
St. Joseph, Mo.....1... 36
St. Louis, Mo.....2... 101
Miss. Srs. of the Sacred Heart
Chicago, Ill.....2... 38
Denver, Colo.....1... 40
St. Joseph
Cincinnati, O.....1... 22
Green Bay, Wis.....1... 80
Kansas City, Mo.....1... 75
St. Louis, Mo.....2... 200
St. Paul, Minn.....3... 759
Salina, Kans.....1... 22
Stevens Point, Wis.....2... 410
West Park, O.....1... 180
Sisters of Saint Mary
Blue Island, Ill.....1... 26
Sisters Sorrowful Mother
Mankato, Minn.....2... 25
Wabasha, Minn.....1... 17
Ursuline
Alton, Ill.....1... 86
Cleveland, O.....2... 215
Columbus, O.....1... 10
Decatur, Ill.....1... 25
Falls City, Neb.....1... 7
Kenmare, N. D.....1... 10
Rushville, Neb.....1... 7
St. Anthony, N. D.....1... 7
St. Ignace, Mich.....1... 15
Sidney, Neb.....1... 20
Springfield, Ill.....1... 50
Strasburg, N. D.....1... 5
Toledo, O.....1... 60
York, Neb.....1... 40
Youngstown, O.....1... 65
Visitation
St. Louis, Mo.....1... 80
Springfield, Mo.....1... 30

LAYMEN

Beulah Island, Wis.....1... 110
Cleveland, Brooklyn Sta., O...6... 263
Florissant, Mo.....10... 28
New Ulm, Minn.....1... 75
St. Francis, Wis.....1... 40
St. Mary's, Kan.....4... 321
St. Louis, Mo.....2... 161

LAYWOMEN

Benedictines, Ludlow, Ky., Business Women.....2... 205
Cenacle, Chicago, Ill., Ladies.....2... 70
Charity, Leavenworth, Kan., Alumnæ.....1... 165
Franciscan Sisters, New Lexington, O., Alumnæ.....1... 25
Grey Nuns, Toledo O., Nurses.....1... 53
School Sisters Notre Dame, Mankato, Minn., Alumnæ.....1... 78
" " " " Prairie du Chien, Wis., Alumnæ.1... 121
Sacred Heart, Cincinnati, O., Children of Mary.....1... ...
" " Cincinnati, O., Business Women.....1... ...
" " Detroit, Mich., Alumnæ.....1... ...
" " Lake Forest, Ill., Teachers.....1... ...
" " Omaha, Neb., Business Women.....1... ...
" " St. Louis, Mo., Christian Mothers.....1... ...
" " St. Louis, Mo., Cosolers of Mary.....1... ...
" " St. Louis, Mo., Teachers.....1... ...
" " St. Charles, Mo., Alumnæ.....1—9...1425

Mercy, Cedar Rapids, Ia., Nurses ..... 1...
" St. Louis, Mo., Nurses ..... 1... 120
Notre Dame Sisters, Reading, O., Alumnæ ..... 1... 80
Good Shepherd, Milwaukee, Wis. ..... 1... ...
Peoria, Ill. ..... 1... ...
St. Louis, Mo. ..... 2... ...
Sioux City, Ia. ..... 1... ...
Chicago, Ill. ..... 2—7... 780
Ursulines, Paola, Kans., Ladies ..... 1... 86

SUMMARY OF RETREATS

	Retreats		Retreatants
Clergy	11		1,058
Religious Men	4		173
Religious Women	203		14.889
Laymen	25		998
Laywomen	30		4,508
Total Retreats	273	Total Retreatants	21,626

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1920

DIOCESAN CLERGY

Lafayette, La. ..... 1... 43
Little Rock, Ark. ..... 1... 46
Nashville, Tenn. ..... 1... 35
Natchez, Miss. ..... 1... 31
Oklahoma, Okla. ..... 1... 47
Savannah, Ga. ..... 1... 24
St. Augustine, Fla. ..... 1... 22

RELIGIOUS MEN

Brothers of Holy Cross
New Orleans, La. ..... 1... 17
Brothers of Sacred Heart
Bay St. Louis, Miss. ..... 2... 140
Christian Brothers
Covington, La. ..... 1... 28
Las Vegas, N. Mex. ..... 1... 25
Sante Fe, N. Mex. ..... 1... 23
Seminarians
Ramsay P. O., La. ..... 1.. 60

RELIGIOUS WOMEN

Benedictines
San Antonio, Fla. ..... 1... 17
Blessed Sacrament
New Orleans, La. ..... 1... 43
Santa Fe, N. Mex. ..... 1... 15
St. Michael's P. O., Ariz. ... 1... 13
Charity
Las Vegas, N. Mex. ..... 1... 9
Daughters of the Cross
Shreveport, La. ..... 1... 85
Dominican
Memphis, Tenn. ..... 1... 22
Nashville, Tenn. ..... 2... 89
Franciscan
Augusta, Ga. ..... 1... 13
Purcell, Okla. ..... 1... 12
Savannah, Ga. ..... 1... 13
Good Shepherd
Dallas, Tex. ..... 1... 13
Houston, Tex. ..... 1... 15
Memphis, Tenn. ..... 1... 17
New Orleans, La. ..... 1... 95
San Antonio, Tex. ..... 1... 24
Holy Cross
New Orleans, La. ..... 2... 129
Holy Ghost
San Antonio, Tex. ..... 1... 44
Holy Names
Key West, Fla. ..... 1... 22
Tampa, Fla. ..... 1... 21
Incarnate Word
Beaumont, Tex. ..... 1... 28
Galveston, Tex. ..... 1... 60
Hallettsville, Tex. ..... 1... 29
Houston, Tex. ..... 2... 76
Lake Charles, La. ..... 1... 15
Marshall, Tex. ..... 1... 15
San Antonio, Tex. ..... 1... 350
Shiner, Tex. ..... 1... 23
Shreveport, La. ..... 1... 28
Temple, Tex. ..... 1... 16
Victoria, Tex. ..... 1... 46
Little Sisters of Poor
Mobile, Ala. ..... 1... 15
Nashville, Tenn. ..... 1... 13
Loretto
Albuquerque, N. Mex. ..... 1... 60
Las Cruces, N. Mex. ..... 1... 40
Montgomery, Ala. ..... 1... 16
Santa Fe, N. Mex. ..... 1... 47
Mercy
Atlanta, Ga. ..... 1... 19
Augusta, Ga. ..... 1... 13
Fort Smith, Ark. ..... 1... 30
Little Rock, Ark. ..... 1... 45

Mercy (continued)
Macon, Ga.....1... 34
Mobile, Ala.....1... 64
Nashville, Tenn.....1... 65
Oklahoma City, Okla.....1... 30
Prescott, Ariz.....1... 15
Sacred Heart P. O., Okla..1... 10
Savannah, Ga.....1... 21
Selma, Ala.....1... 17
Stanton, Tex.....1... 30
Vicksburg, Miss.....1... 95
Mount Carmel
New Orleans, La.....1... 85
Perpetual Adoration
Pensacola, Fla.....1... 13
Providence
San Antonio, Tex.....1... 245
Sacred Heart
Convent P. O., La.....1... 40
Grand Coteau, La.....1... 58
Saint Joseph
Augusta, Ga.....1... 20
New Orleans, La.....1... 87
Washington, Ga.....1... 15
Ursulines
Bryan, Tex.....1... 27
Columbia, S. C.....1... 20
Dallas, Tex.....1... 54
Galveston, Tex.....1... 44
New Orleans, La.....1... 66
Visitation
Mobile, Ala.....1... 38

LAYMEN

Spring Hill Colllege, Mobile, Ala.....4... 211
St. Charles' College, Grand Coteau, La.....1... 62

STUDENTS

Immaculate Conception College, New Orleans, La.....2... 450
Spring Hill College, Mobile, Ala.....1... 290
St. Charles' College, Grand Coteau, La.....1... 160

SECULAR LADIES AND PUPILS

Convent P. O., La.....1... 60
Grand Coteau, La.....2... 170
New Orleans, La.....6... 1,050

INMATES OF GOOD SHEPHERD AND LITTLE SISTERS OF POOR

Dallas, Tex.....1... 97
Houston, Tex.....1... 30
Memphis, Tenn.....1... 200
Mobile, Ala.....1... 106
Nashville, Tenn.....1... 60
New Orleans, La.....1... 130

SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy	7	248
Seminarians	1	60
Religious Men	6	233
Religious Women	68	2,908
Laymen and Students	9	1,163
Secular Ladies and Pupils	9	1,279
Inmates of Good Shepherd Little Sisters of Poor	6	623
Total Retreats	106	Total Retreatants 6,514

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

FROM JUNE 1 TO SEPT. 30, 1920

SECULAR CLERGY.

Honolulu, Hawaii.....1... 40
Sacramento.....1... 35

RELIGIOUS MEN

Brothers of Mary
Honolulu, Hawaii.....1... 40
Santa Clara, Cal.....1... 24

LAYMEN AND STUDENTS

Hillyard, Wash., Mt. St. Michael, Laymen.....1... 40
Loyola College, Los Angeles, Students.....1... 150
Oakland, Cal., K. of C.....1... 500
Santa Clara, Cal., Laymen...4... 136
Seattle College, Seattle, Students.....1... 110

RELIGIOUS WOMEN

Benedictines
Cottonwood, Idaho....1... 30
Carmelites
Los Angeles, Cal.... ....1... 11
Santa Clara, Cal....1... 17
Charity B.V.M.
San Francisco, Cal....2... 44
Charity (Leavenworlh)
Butte, Mont....1... 30
Deer, Lodge, Mont....1... 44
Helena, Mont....1... 92
Charity (Nazareth, Ky)
Klamoth Falls, Ore.... 1... 9
Daughters of Jesus
Lewistown, Mont....1... 26
Franciscans
Baker, Ore....1... 22
Colfax, Wash. ....1... 6
Honolulu, Hawaii.... .2... 26
Pendleton, Ore.... 2... 109
Tacoma, Wash....1... 22
Good Shepherd
Helena, Mont....1... 17
Los Angeles, Cal....2... 17
Spokane, Wash....1... 15
Helpers of Holy Souls
San Francisco, Cal....1... 16
Holy Child Jesus
Portland, Ore....1... 18
Holy Cross
Woodland, Cal....1... 22
Holy Family
San Francisco, Cal....2... 120
Holy Names
Oakland, Cal.... 2... 115
" " (30 days)....1... 40
Oswego, Ore.... ....3... 230
Shorb, Cal....1... 125
Spokane, Wash....1... 40
Humility of Mary
Great Falls, Mont....1... 17
Immaculate Heart
Los Angeles, Cal....2... 102
Little Sisters of Poor
Los Angeles, Cal....1... 19
Mercy
Grass Valley, Cal....1... 24
Los Angeles, Cal....2... 80
Prescott, Ariz....1... 15
Sacramento, Cal....2... 52
San Diego, Cal....2... 86
San Francisco, Cal....2... 150
Miss'y Srs. Sacred Heart
Los Angeles, Cal....1... 30
Seattle, Wash....2... 46
Notre Dame
San Francisco, Cal....1... 80
San José, Cal....1... 120
Santa Clara, Cal....1... 120
Precious Blood
Portland, Ore....2... 54
Presentation
San Francisco, Cal....1... 62
Providence
Cranbrook, B. C.... ....1... 29
Missoula, Mont....4... 184
Providence (continued)
Seattle, Wash....1... 42
Vancouver, B. C....3... 70
Vancouver, Wash....4... 330
Sacred Heart
Menlo Park, Cal....1... 60
Point Grey, B. C....1... 25
Seattle, Wash.... ....1... 24
Sacred Hearts
Honolulu, Hawaii....2... 50
St. Anne
Juneau, Alaska....1... 19
Victoria, B. C....2... 110
St. Joseph
Lewiston, Idaho....2... 45
Los Angeles, Cal....1... 118
Oakland, Cal....1... 50
Polson, Mont....1... 4
Prince Rupert....1... 9
Slickpoo, Idaho....1... 31
Tucson, Ariz....1... 23
St. Joseph of Peace
Bellingham, Wash....2... 65
Rossland, B. C....1... 25
St. Mary
Beaverton, Ore....2... 106
Ursulines
Great Falls, Mont....1... 105
Miles City, Mont....1... 17
Moscow, Idaho....1... 5
St. Ignatius, Mont....1... 18
St. Xavier's, Mont....1... 9
Santa Rosa, Cal....1... 35
Visitation
Tacoma, Wash....1... 25
Los Angeles (Japanese)....1... 10

SECULAR LADIES AND PUPILS

Good Shepherd
Helena, Mont., Girls....1... 65
Los Angeles, Cal., Girls....1... 100
Spokane,, Wash., Girls....1... 52
Holy Names
Los Angeles, Cal., Girls....1... 125
Seattle, Wash., Girls....1... 125
Shorb, Cal., Ladies....1... 50
Shorb. Cal,, Girls.... ....1... 125
Spokane, Wash., Ladies...1... 165
Sprague, Wash., Girls....1... 40
Mercy
San Diego, Cal., Nurses...1... 32
San Francisco, Cal., " ...1... 90
Miss'y Srs. Sacred Heart
Seattle, Wash., Girls....1... 125
Notre Dame
San José, Cal., Ladies....1... 140
San José, Cal., Girls....1... 140
Providence
Great Falls, M't., Nurses...1... 30
Spokone, Wash., Nurses...1... 70
Vancouver, Wash., " ...1... 20
" " Girls...1... 80
Sacred Heart
Menlo Park, Cal., Girls...1... 100
Point Grey, B.C., Ladies...1... 35
" " " Girls....1... 100
San Francisco, Ladies....1... 120

Sacred Heart (continued)
San Francisco, Teachers...1... 100
" " W'k'g Girs...1... 300
Seattle, Wash.., Ladies.....r.... 105
" " Teachers.'1... 75
Seattle, Wash, Girls..1.....1... 85
St. Mary
Beaverton, Ore., Girls.....1... 60
Ursulines
Great Falls, Mont., Ladies...1... 35

SUMMARY OF RETREATS

	Eetreats		Retreatants
Priests	2		73
Religious Men	2		64
Laymen and Students	8		936
Religious Women	09		3993
Secular Ladies and Pupils	29		2649
Total Retreats	140	Total Retreatants	7688

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE PROVINCE OF CANADA

FROM JUNE 1 TO OCTOBER 1, 1920

SECULAR CLERGY

Crookston, Man.....1... 38
Hearst, Ont.....1... 7
Joliette, Que.....1... 108
Montreal.....2... 480
St. Boniface, Man.....1... 50
Sault-au-Récollet (private)..24... 24

SEMINARIANS

Sault-au-Récollet (private)..20... 20
Valleyfield, Qué.....1... 12

RELIGIOUS MEN

Missionary of Sacred Heart
Québec.....1... 11
Clerics of St. Viateur
Joliette, Que.....1... 250
Rigaud, Que.....1... 45
Christian Brothers
Laval des Rapides, Qué....1... 250
Limoilou, Que.....1... 150
Montreal.....1... 350
Québec.....1... 178
Sault-au-Récollet (private)11... 11
Toronto, Ont.....1... 14
Varennes, Qué.....1... 69
Brs. Christian Instruction
Laprairie, Qué.....2... 221
Marist Brothers
Beauceville, Qué.....1... 66
Brs. of the Sacred Heart
Arthabaska, Que.,.....1... 140
St. Hyacinthe, Qué.....1... 105
Victoriaville, Que.....1... 184

RELIGIOUS WOMEN

Good Shepherd
Moutreal.....3... 106
Foithful Companions Jesus
Calgary, Alta.....1... 36
Edmonton, Alta.....1... 32
Hospitaliers of St. Joseph
Windsor, Ont.....1... 50
Charity (Grey Nuns)
Pembroke, Ont.....1... 70
Québec.....1... 312
Rimouski, Que... .....1... 58
St. Boniface, Man.....1... 90
Holy Names of Jesus and Mary
Montreal.....2... 637
Outremont, Que.....2... 254
Viauville, Que... .....1... 140
Windsor, Ont.....1... 80
Mercy
New York.....1... 23
Providence
Cluny, Alta.....1... 16
Kingston, Ont.....1... 25
Montreal.....4...1240
Daughters of Providence
St. Louis, Sask.....1... 30
Augustines
Québec.....1... 140
Sacred Heart
Sault-au-Récollet, Qué.....2... 131
Ste. Anne
Montreal.....2... 251
Lachine, Qué.....3... 775
St. Joseph of St. Vallier
Québec.....1... 80
Ursulines
Malone, N. Y.....1... 12
Québec.....1... 120
Rimouski, Qué.....1... 53
Charity of St. Louis
Medecine Hat, Alta.....1... 14
Miss. of Imma. Conception
Nomininigue, Que.....1... 20
Outremont Qué.....1... 50
Jesus and Mary
Levis, Que.....1... 80
New York.....1... 27
Sillery, Qué.....2... 141

Lorreto
Niagara Falls, Ont.....1... 110
Marie Réparatrice
Montreal.....1... 50
Presentation
Farnham, Qué.....1... 150
St. Hyacinthe, Qué.....2... 691
Wild Rice, N. D.....1... 40
St. Joseph
Brasher Falls, N. Y.....1... 43
Crookston, Minn.....1... 46
Madawaska, N. B.....1... 57
Sault-Ste-Marie, Ont.....1... 17
Helpers of the Holy Souls
New York.....1... 28
St. Mary of Namur
Vankleek Hill, Ont.....1... 25
Daughters of Mary
Montreal.....1... 40
Spanish, Ont.....1... 21

LAYMEN

Abord-a-Plouffe, Villa St. Martin	22	709
Danville, Que	1	34
Guelph, Ont., (private)	10	10
Moncton, N. B	1	38
Montreal, Loyola College	4	70
Quebec, Villa Manrèse	19	315
Rigaud, Que	1	42
Sault-au-Récollet, Qué., (private)	143	143
Ste-Anne de la Pocatière	1	18
Ste-Marie de Beauce, Qué	6	114
Sherbrooke, Qué	1	13
Squatteck, Que	1	28

SECULAR LADIES

Burlington, Vermont	1	17
Beauceville, Que	1	24
Fraserville, Que	1	31
Madawaska, Que	1	13
Montreal, Daughters of Mary	1	26
" Convent Marie Réparatrice	6	185
Outremont, Que	3	93
Pointe-du-Lac, Que	1	46
Québec	4	122
Rimouski, Que	4	99
Stanstead, Que	1	33

SCHOOL BOYS

Boucherville, Que	1	230
Montreal	2	2375
" " Reformatory School	2	450

CONVENT CHILDREN

Boucherville, Que	1	200
Montreal, Deaf and Mutes	1	550
" Convent Jesus and Mary	1	1200
Québec, Good Shepherd Inmates	1	80

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests	30	707
Seminarians	21	32
Religious Men	27	2,044
Laymen	210	1,534
School Boys	5	3,055
Religious Women	58	6,411
Lay Women	24	683
Convent Children	4	2,030
Total Retreats	379	Total Retreatants... 16,496